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The Holy Bible, newly translated from the Original Hebrew: with Notes Critical and Explanatory. By John Bellamy, Author of "The History of all Religions." 4to. pp. xl. 190. Price 16s. Large Paper, 1l. 4s. 1818.

THIS extraordinary production, so long promised, and so confidently announced as a work essentially necessary for the support of true religion, has at length made its appearance, the first part, containing a translation of the entire book of Genesis, being now before us. Extraordinary, in every sense of the word, Mr. Bellamy's publication certainly is. The high claims of this Author, to superior intimacy with Hebrew literature, his lofty contempt of all preceding Biblical critics and translators, his unparalleled self-confidence, and the complacency with which he regards the offspring of his genius, no less than the novelty of many parts of his version, must surprise every person accustomed to associate humility and sobriety of mind with biblical learning. In the criticisms of this gentleman, the most offensive epithets, applied to scholars of distinguished reputation in the departments of learning which he has selected for the exhibition of his own talents, are perpetually occurring. "Novices in Hebrew literature," "Hebrew menders," "random pretenders to Hebrew," "ignorant of Hebrew," and numerous other terms, equally choice and polite, are the expressions which he has unsparingly used in his *vituperations* of scholars whose names are an honour to their country. On the Anti-punctists, Mr. Bellamy has no mercy; he never approaches them with respect, whatever may have been the services which they have performed in aid of sacred literature. It is true that the names of Lowth, Blaney, Newcome, Kennicott, and others, are to be found in some of the details of Mr. Bellamy, in such a connexion as would seem to imply his reverence for them, and his deference to their judgement and

learning; but this respect manifests itself only when he can raise some contribution on the services of his predecessors in favour of his own undertaking. He can quote liberally from these authors in proof that 'a new translation of the Scriptures' is absolutely necessary, not only on account of the great improvement in our language, but because the translators have 'erred in things most essential.' Only this purpose, however, can they serve, with his approbation. Their claim to Hebrew learning he treats with supreme disdain. It has not, it seems, occurred to him, that persons who could discern essential errors in the translators of the Bible, must have possessed some acquaintance with the original Scriptures, and were qualified to pronounce an opinion on the conformity of particular versions with them. Why has he availed himself of the testimony of scholars, to the defects of translations, whom he has so authoritatively and so rudely denounced as ignorant of Hebrew? They reject the points, or, according to Mr. Bellamy, the vowels and accents, without which he pronounces it to be impossible to read the Hebrew Bible. But were all the Hebraists who have adopted the *anti*-Masoretic system, unacquainted with the points? Were they incapable of reading a pointed Bible? If the knowledge of the vowels and accents be necessary to the understanding of the Hebrew Scriptures, has not that knowledge been in the possession of some of the *anti*-Punctists? And if they read Hebrew without points, was not this practice adopted by them from preference, founded on a knowledge and comparison of both systems?

But the Punctists are treated by Mr. Bellamy, with as little ceremony as the *anti*-Punctists; both are charged by him with incompetency in Hebrew literature. The Hebrew Bible they have never understood, not because they were unwise, but because they were unlearned, not knowing the language in which it was originally written. No persons, for several hundreds of years past, have been competently acquainted with the Hebrew Scriptures! Such is Mr. Bellamy's sweeping charge. In reply to this it is sufficient to remark, that whatever may be the attainments of this Gentleman, there have been many scholars of distinguished celebrity, within the last three centuries, whose intimacy with every part of Hebrew learning, was as complete as his own; they, at least, knew as much about the vowels and accents of the Hebrew Bible, as he may know, and their attachment to the system of the Punctists, was as ardent as his own. If Mr. B. had attributed the differences in rendering from Hebrew, to errors of judgement in those excellent men who do not accord with him in the sense which he gives, it might have been well; but for him to declare, with positivity and arrogance, that

such persons were incompetent as Hebraists, is intolerable, and cannot fail to excite disgust and aversion in every sober reader.

And how came Mr. Bellamy to rise to this superiority over all former Hebrew Scholars? Has some ancient Israelite risen from the dead to become his teacher? Has he obtained a monopoly in the knowledge of Hebrew consonants, and vowels, and accents? Is he privileged by patent to deal exclusively in these commodities? Learning of all kinds has long been an open trade, and we are yet to learn by what unknown advantages Mr. B. could become more accomplished than other men in the knowledge of the original Scriptures. Has he access to any sources of information from which others are excluded? Is he the only man to whom for ages the opportunity of becoming learned in Hebrew has been afforded? And if other men have been in possession of advantages not inferior to Mr. Bellamy's, have they been less assiduous or less honest than he? Assuredly not. With equal or superior learning, they had as much uprightness of intention, and were as indefatigable in their exertions to serve the cause of truth as the Author of *Biblical Criticisms in the Classical and Biblical Journal*. But if Mr. Bellamy be assigned a level with preceding scholars on some accounts, there are others on which it would be presumption to place any of them by his side: for arrogant assumption and the pride of dogmatism he certainly has no equal. Let the reader only recollect the names of the learned men who, since the revival of literature, have cultivated the knowledge of the Hebrew language, and have signalized themselves by their profound philological researches into every department of Hebrew letters, and he must feel utterly indignant at the haughty spirit with which this self-constituted professor of Hebrew depreciates their accomplishments, while he proclaims his own imagined superiority. Mr. Bellamy disdains the aid of the advantages which modesty and self-diffidence might contribute to his undertaking; these are virtues too humble to be his attendants. With the most preposterous folly he demands precedence of all former Hebraists, and to Mr. John Bellamy, "Author of the *Ophion*," even the hats of the Buxtorfs and the Castells must vail!

Mr. Bellamy asserts the absolute integrity of the Hebrew text, and maintains that it is perfect and entire, letter for letter, vowel for vowel, and word for word, as it proceeded from the pen of the original writers;—a most extraordinary hypothesis, (for it is nothing but hypothesis,) which is to be received it should seem as a true one, simply on the ground of the confidence with which he has chosen to affirm it. He is pleased to declare that the Bible could not be the word of God, were its verbal integrity not thus perfect: just as if the *History of Herodotus*, or the *Georgics of*

Virgil, could not be the productions of those authors, unless every successive transcript were a perfect fac-simile of the original! The authority of Thucydides is not impaired, because the copies of his celebrated History exhibit various readings; which it is impossible to prevent in a work perpetuated by innumerable transcripts made during a long succession of years, by men constantly liable to error. Nothing less than a Divine agency, exerted directly in every instance of transcription, could prevent the intrusion of verbal errata into the copy preparing by a scribe. We have no evidence that such agency was ever employed. It is surely as important that the New Testament should be verbally perfect, as it is that the Old should be preserved entire and pure in its words and letters: the verbal integrity of the former is certainly not of inferior consideration to that of the latter. But, whatever Mr. Bellamy may choose to believe or assert, the verbal integrity of the New Testament cannot be maintained, the verbal discrepancies of the MSS. from which the printed editions are derived, being visible to every eye, and established by the clearest demonstration. Who then can suppose that God would manifest greater attention to the preservation of the Jewish than to that of the Christian records? They have both been preserved by being conveyed through human hands, and as they have both been exposed to the dangers arising from the infirmities of erring mortals, they have both been marked with effects inseparable from the imperfect means of preservation by which they have been conveyed to us. Hebrew manuscripts exhibit differences of reading; a fact which the comparison of them establishes beyond all contradiction, and which indubitably proves that the persons by whom they were written, were liable to error, and have, as copyists, committed faults inseparable from human writers. The question of verbal integrity cannot be determined *otherwise than by comparison*. Manuscript copies of the Bible existed long before printed books were known; it is therefore for the advocates of the verbal integrity of the Hebrew Bible, to select and exhibit the particular manuscript which they would pronounce perfect. But from this they invariably shrink. Mr. Bellamy has constantly declined naming the individual copy which preserves the Hebrew text, 'letter for letter, vowel for vowel, and word for word,' as it was originally written; but till he perform this service, he withholds the only means by which his assumption can be tried, and its truth established. Means and proofs, however, are, it should seem, by far too much connected with rational proceedings, to be at all regarded by Mr. Bellamy, whose oracular dictation is suited only to the capacity of the weak, or the purposes of the designing.

It may be necessary perhaps to lay before our readers, what

Mr. Bellamy is pleased to call information relative to the preservation of a perfect verbal Hebrew text.

‘ The Hebrew Bible is called ספר קדש *Sepher Kodesh*, the book of holiness, or the holy book. The reason for this title is obvious; the language was given by God himself to the first of men, and therefore justly called *the sacred language*. Adam and his posterity, down to the time of the Babel confusion, spoke this language. From this period it is believed that other languages began to be formed; but nevertheless we find that the Hebrew language remained pure, and descended pure by the line of Shem, through all the Patriarchal churches to the time of Abraham and Moses. In the same pure order it descended to the time of the Captivity; and though their vernacular tongue had gotten a little of the Babylonish pronunciation, which in truth was their original language, and which differed only as to some of its terminations, yet they retained the pure Hebrew Scriptures, ספר ישׁר the *Sepher Jasher*, i. e. the book of the upright.

‘ Some have supposed that the original, even at this period, had been adulterated; but such persons should have recollected that before the Captivity, every copy sent forth for the use of the synagogues, and every copy sent forth for the use of the people, was written by the Scribes, so called from the performance of this very duty, and they were not sent forth till they had been accurately read over, and corrected, *word for word, letter for letter, vowel for vowel, and accent for accent*, and compared by the whole body of these learned men in full assembly, with the original temple copy or book of Jasher; these copies found in every family, were taken with them to Babylon, so that there was not a possibility for any error, had such appeared in one or more copies, to have been handed down to posterity.

‘ In this order the language descended to the time of Christ, at which period we find, that the Hebrew Scriptures were perfect; for though he told them, *they transgressed the commandment of God by their traditions*, he never charged them with having corrupted the text, or with having taken away one *iota*, or one *tittle*, from any part of the word of God; which he would have done had this been the case. And it will be shewn in its proper place, that the quotations made by him and the Apostles from the Old Testament, were not quoted from the Septuagint, as has been too hastily supposed, but *word for word, and vowel for vowel*, as they now stand in the Hebrew. This is sufficient authority for Christians to rest assured that *to the time of Christ, and the Apostles, the Hebrew Scriptures were as pure as when first written*.

‘ After the dispersion of the Jews, the sacred language was still preserved pure.’

We allow the sufficiency of the evidence adduced by Mr. Bellamy, in proof that the Jews had not wilfully corrupted the Hebrew Scriptures, and as conclusive in support of the assertion of their doctrinal purity: it is sufficient for nothing more. The boldness of the assertion certainly cannot fail of striking the mind of every reader. But if the verbal integrity of the Hebrew Bible depends on the accuracy of the statement that the quotations

made from it by Christ and the Apostles, were quoted *word for word*, and *vowel for vowel*, as they now stand in the Hebrew, it is most certainly an untenable assumption, and Mr. Bellamy's cause is irrecoverably lost. This point we shall shortly consider.

In the preceding extracts, the points which are assumed as facts, but which are among the most uncertain and disputable subjects, are not few. The Hebrew Bible is never called in any of the writings which it includes, ספר קדש the Holy Book; and it is more probable that the words were assigned on their first use, to designate the contents of the volume of collected writings, as containing subjects of a sacred nature, than in reference to the Divine origin of the language in which they are described. The existence of Synagogues, previously to the Captivity, is doubtful, and the origin of them is involved in much obscurity. The office and employment of Scribes are not more definitively settled; the account given of these by Mr. Bellamy, is scarcely, if at all, better than a fable. The supposition that the book of Jasher denotes the original standard copy by which all other copies were examined, and to which they were made conformable, is a mere gratuitous assumption. These are points for which, as Mr. Bellamy states them, all his readers have only his *ipse dixit*; to him they must listen as if he were 'Sir Oracle'; proofs and illustrations are too tedious to engage his attention, and too remote, we may add, from his grasp, to be at all objects of his solicitude. But if it was necessary for the preservation of the pure Hebrew text, that every copy of the Hebrew Bible should possess the *probatum* of the Scribes, and if its verbal accuracy was ascertained only as they had compared it with a standard copy, the book of Jasher, of what description is the copy of the Hebrew Bible used by Mr. Bellamy? Has *that* been compared with a book of Jasher, or book of the upright? Can he inform us where the original standard temple copy is now preserved, and by what means it has been guarded from innumerable perils, and safely conducted to its present depository? If he can afford the means of satisfying us, by the proper solution of these difficulties, he will most surely lay us under an obligation. We have neither prejudice nor systems to induce opposition to the doctrine of the verbal integrity of the Hebrew Bible; we are only compelled to withhold our assent from it, by the palpable and complete evidence which stands opposed to it, and which we cannot consent to exchange for the bold dictation of Mr. Bellamy. The integrity of the Hebrew text which he has translated, is, we can assure him, not placed beyond suspicion, as we shall more than prove when we come to notice his readings in our review of the translation before us: we shall demonstrate to the senses of our readers, Mr. Bellamy's corruption of the Hebrew text.

In Mr. B.'s Translation of the Bible, and in the prospectus

and specimens which preceded it, many passages are introduced in a form different from that which they assume in the Common Version, and in this manner were paraded with all the pomp of new discoveries. To some of these we shall give our attention, for the purpose of doing a little justice to Mr. Bellamy's predecessors; and at the same time we propose to consider the evidence which they supply to the high pretensions of this despotic Hebraist.

Common Version.

2 Kings v. 18. In this thing the Lord pardon thy servant, that when my master cometh into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

Mr. Bellamy's New Translation.

In this thing, will Jehovah pardon thy servant? When my Lord came to the house of Rimmon to worship there, then he leaned on my hand, and I myself worshipped in the house of Rimmon. Since I myself worshipped in the house of Rimmon, will Jehovah, I pray thee, pardon thy servant in this thing.

Mr. Bellamy obtains the sense which he puts upon the passage, by rendering the verbs in the preterite or past time, a mode of relieving the text from difficulty which was put in practice long before Mr. Bellamy was born. We have only to cite the following version of the passage now before us, to invalidate every pretension to original translation in this instance in Mr. B.'s specimen. 'In this thing the Lord pardon thy servant, that when my Master went into the house of Rimmon to worship there, and he leaned on my hand, I bowed myself in the house of Rimmon: The Lord pardon thy servant in this thing, that I bowed myself in the house of Rimmon.' 'The Syrian General,' says Mr. Bellamy, 'convinced that Jehovah only is God, says, he will henceforth worship no other; but his conscience charging him with his former wicked idolatry, he confesses his sin, and asks the prophet, Will Jehovah, I pray thee, pardon such wickedness as I have committed? Yea, says the prophet, go in peace, intimating that God will pardon repenting sinners.' 'This great man,' says the author from whose pages we have extracted the preceding rendering of the passage, 2 Kings v. 18, 'when he saw his leprosy cured, declared that he would afterwards acknowledge no other God, but the God of Israel; and that he would offer neither burnt-offerings nor sacrifices to any but this God alone; but considering that he had formerly been guilty of doing otherwise, and of having bowed himself before the idols in the temple of Rimmon, whither he commonly attended his master, the king of Syria, he desires of Elisha that this may be pardoned him; to which the prophet answers, that he wished him all sort of happiness,

‘and assures him that he might go away assured of having his
‘peace made with God.’*

Amos iii. 6. Shall a trumpet
be blown in the city, and the peo-
ple not be afraid? Shall evil be
in the city and the Lord hath
not done it?

Shall a trumpet be blown in
the city, and the people not be
afraid? Shall evil be in the city
and Jehovah hath not taken ven-
geance?

This is the second example of contrasted passages in Mr. Bellamy's specimens. In the Introduction to the new translation, the last clause is rendered, ‘*And Jehovah hath not requited it?*’ the Author remarking, that ‘It is hardly to be believed, that objectors are to be found bold enough to say, that *נָשָׂא* ‘*gnāsah* is never found in the sense of, to requite.’ ‘If,’ says Mr. B. ‘the reader will turn to 2 Sam. ii. 6, he will find that the word is found in the sense of, *to requite*: And now the Lord shew kindness and truth unto you: and I also (*נָשָׂא* ‘*egneseh*) will REQUITE you this kindness.’ The verb *נָשָׂא*, like its correlative in English, must be construed according to the relation which it bears to other words in a sentence, and therefore we may admit the propriety of giving it the sense of to requite in the cited passage; but Mr. Bellamy had, in his specimens, rendered the verb *נָשָׂא* by ‘to take vengeance.’ This translation he now abandons. If he can thus substitute other terms in the place of words which he has insisted are the only proper representatives of Hebrew expressions, may he not, in other instances, deviate from his first course? and if he thus alters his renderings, what right has he to arrogate to himself the authority which he claims as a translator, of affixing to words the only meaning which they can possibly bear? The theological objection attached to this passage, on which Mr. Bellamy so copiously dilates, and which attributes to God the doing of evil, had been obviated by a rendering similar to his own, long before his day: ‘Shall there be any affliction in a city, and the Lord hath not sent it?’†

The next specimen of contrasted passages, in Mr. Bellamy's list, furnishes a notable example of his accuracy of discernment.

Isaiah ix. 3. Thou hast multi-
plied the nation and not encreased
the joy: they joy before thee ac-
cording to the joy in harvest, and
as men rejoice when they divide
the spoil.

Thou hast multiplied the na-
tion, hast thou not encreased the
joy? they joy before thee accord-
ing to the joy in harvest, and as
men rejoice when they divide the
spoil.

* See “An Essay for a New Translation of the Bible.” London 1727, p. 214, Calmet's Dict. Art. Naaman. Whitby's Comment. on Luke xii. 8.

† Essay, *ut supra*. 133.

That this proposed reading is not new, every biblical scholar well knows. ‘*אִם* interrogativè sumo, locúmque sic verto, *Multiplicasti gentem : annon amplificásses gaudium ? gavini sunt, &c.* Res ipsa videtur interrogationem postulare, quia ‘*ejus responsio statim subjicitur.*’* Mr. Bellamy is now dissatisfied with his former rendering, and pronounces the interrogative reading of the passage erroneous ! He had translated the verb *וַיִּשְׂמְחוּ* in the present tense, ‘*they rejoice ;*’ but now, he declares this to be an improper translation ; it should, he says, be translated ‘*they rejoiced.*’ But if ‘*they rejoiced*’ be the only meaning of the word *וַיִּשְׂמְחוּ*, and ‘*they rejoice*’ be an erroneous rendering, how came Mr. Bellamy to adopt the latter in his prospectus ? and if—‘*Thou hast not encreased the joy*’—be, as he now asserts it is, the only correct translation of the first clause of the verse, how came he to translate it in a manner so different as is the reading which he now discards—‘*Hast thou not encreased the joy ?*’ In his reply to the Bishop of St. David’s, Mr. Bellamy is very angry with his Lordship, for daring to find fault with his prospectus, and asks : “Why has he not shewn in opposition to my translation—That *He has multiplied the nation, and not encreased the joy*—when the next clause positively says, *they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil ?*” When Mr. Bellamy can thus, without modesty and without scruple, pronounce, *ex cathedra*, that a passage which he has positively declared contains a particular sense, and no other, does not convey that meaning, it is surely unnecessary to waste words in the attempt to exhibit inconsistencies which discover the erring and capricious spirit of the author to be at least equal to that of any other man. The intolerable dogmatism with which Mr. Bellamy asserts every opinion of his own, as a principle of truth, and every interpretation of a Hebrew word, as its only proper and certain meaning, deprives him of the benefit of that lenity which we ever wish to concede to real scholars. He who treats those who differ from himself, with the rudeness which Mr. B. directs against his opponents, has no plea to offer for indulgence ; he can be entitled only to the awards of justice. And for justice, let Mr. Bellamy wait at our tribunal.

Prov. xvi. 4. The Lord hath made all things for himself, yea, even the wicked for the day of evil.

Jehovah hath ordained all to answer him; thus also the wicked for the day of evil.

This is one of the numerous passages in the Common Version, against which Mr. Bellamy launches his declamation, as aiding the cause of infidelity. His own ‘*New Translation*’ he publishes in

* De Dieu *in loc.*

the confidence that he shall stop the mouths of gainsayers. We wish it every possible success in effecting so good a purpose. But has Mr. Bellamy never heard of a translation of this passage, similar to his own, and as powerfully supporting the moral consistency of the Bible? Was this passage, in the import which it bears in Mr. B.'s version, never heard of till he arose to demolish the strong holds of infidelity? 'He who will be at the pains to consult the original, will quickly find, that the words may be rendered, *God does, or rules all things so as that they agree, or, answer one to another, and even the wicked agree to (or are fitted for) the day of evil, i. e. for punishment.*' It is a duty which we feel ourselves impelled conscientiously thus to discharge, to meet the high and unqualified pretensions of Mr. Bellamy, with the evidence of the preceding pages, since he every where, in the most ostentatious manner, solicits the credence of his readers to suggestions of his own originality, as a remarker on erroneous translations in the Common Version, and an opponent, on new ground, of the rejecters of Revelation. We shall have farther occasion in the course of our examination of his version, to investigate his claims. We proceed to notice the contents of the introduction prefixed to the present part of the work.

Mr. Bellamy (p. x.) speaks of Pagninus being sensible that Jerome had committed many errors, in revising the Latin version; and in A. D. 1528, full twenty years before a copy of the Hebrew Bible was printed, attempting to rectify them. He is here in error; the Hebrew Bible was first printed at Soncini so early as 1488. Pagninus's Latin Bible therefore, instead of being published twenty years before a copy of the Hebrew Bible was printed, was preceded by the *Biblia Hebraica* of Soncini, forty years.

'*Christ quoted from the Hebrew*'—is the title to one of the divisions of this introduction. (p. xii.) This proposition, we venture to affirm, is too arduous for Mr. Bellamy's dialectics to establish. It is, he asserts, a serious mistake to suppose that Christ and the Apostles quoted from the Septuagint; they always, he affirms, made their quotations from the Hebrew. His attempt to prove this position is very singular, and utterly fails. He quotes Luke xxiii. 46, from Psalm xxxi. 5, *בְּיָדְךָ אֱ־סָפֵר רוּחִי* *beyaadka aphkid rouchi*, "*Into thy hand I commend my spirit,*" as a passage in which the Septuagint agrees with the Hebrew; from which agreement he concludes that we have authority to say it is quoted from the Hebrew. We profess ourselves unable to perceive the necessity of this *sequitur*. Why may not the citation have been made from the Septuagint? How can the accordance of a quotation with two distinct authorities, be a proof of its exclusive derivation from

one of them? But in this example Mr. Bellamy is very unfortunate, for how sufficient soever it may be as evidence of another doctrine, it is not sufficient to prove that for which it is alleged, that the citations made by Christ and the Apostles from the Old Testament, are verbally quoted from the Hebrew text. The Hebrew text, Ps. xxxi. 5. reads in the singular בְּיָדְךָ 'Into thy hand:' the reading in the Evangelist is plural *eis χεῖράς σου*, 'into thy hands,' with which the Septuagint exactly accords, *eis χεῖράς σου*, 'into thy hands.' In his next example, Mr. Bellamy is still more unfortunate. We shall do him the justice of transcribing the entire paragraph in which it is exhibited.

'In the following passage we find the quotation is made from the Hebrew *verbatim*, and not from the Septuagint: Matt. xxvii. 46. Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανὶ—Psalm xxii. 1. אֱלִי אֱלִי לָמָּה עָזַבְתָּנִי *Eli Eli laama gnazabthani*, My God, my God, why hast thou forsaken me? But the Septuagint, ὁ θεός, ὁ θεός μου, προσχέες μοι, ἵνατί εγκατέλιπες με—O God, O my God, attend to me, why hast thou forsaken me?'

It is we think most extraordinary, and not to be accounted for by any common reason, that Mr. Bellamy, in the very teeth of a passage which is utterly opposed to his hypothesis, should assert that the quotation is made from the Hebrew *verbatim*. *σαβαχθανὶ* is certainly not in Greek the verbal representative of *עֲזַבְתָּנִי*: what verbal agreement can be perceived in *σαβαχ*—and *עֲזַב*? none whatever. It is therefore evident by demonstration, that the quotation in the Evangelist is not made *verbatim* from the Hebrew text of the xxiid. Psalm. If Mr. Bellamy had cited the whole passage from Matt. xxvii. 46, he might have furnished the most superficial readers of his work with the means of detecting his imposition: we shall supply the deficiency. Ἠλὶ Ἠλὶ λαμὰ σαβαχθανὶ. τοῦτ' ἔστι θεέ μου θεέ μου, ἵνατί με εγκατέλιπες. It would we think occur to a reader of this entire passage, to inquire into the usage of the words which are thus explained, and his investigation would assuredly produce another result than the classing of the verb *σαβαχθανὶ* as the immediate offspring of *עֲזַב*. Would it not conduct him to the conclusion, that the Chaldee or Syriac *עֲזַבְתָּנִי* is the very word which Christ uttered, and which the Evangelist has inserted in the Greek form? Nothing can be more evident than the real derivation of this word. Mr. Bellamy writes on this, as he does on almost every other subject, with the greatest hardihood of assertion; he must however be checked in his impetuous career, and his presumptions, like those of other men, must be examined by the tests proper for their trial; if they are founded on truth they will stand on the basis of their own authority; if they are erroneous, it is not either *his* name or his boldness, that will procure respect for them.

Integrity of the Hebrew text. We agree with Mr. Bel-

lamy in all that he says on the importance of Biblical learning in general, and particularly in the sentiment that a critical knowledge of the Hebrew language is desirable for those who are designed for the ministry. But there are many things in this division of the Introduction, with respect to which we must differ from him. He attempts to perplex his readers by ringing changes on Hebrew consonants, and asking them, as he imagines, very puzzling questions. 'The word דָּבָר *dobeer*,' he remarks, 'having the same consonants as *dabbeer*, דָּבָר *daahaar*, דִּבְרָר *debar*, דִּבְרָר *dibber*, and דִּבְרָר *deber*, no person could possibly tell whether it meant *saith, speak, thing, word, spake, or pes-tilence*.' As well might he state that *bar*, in English, having the same consonants and vowel as *bar*, no person can possibly tell whether it means *bar* of a river, *bar* of an inn, *bar* of a court of justice, *bar* a bolt, *bar* to fasten, or *bar* to exclude. Mr. Bellamy stoutly declaims against the *anti-punctists*, and insists that the vowels give to the words of the language a definite and unalterable meaning. But he must be told that in his hands at least the language is, notwithstanding his decisions respecting Hebrew points, vague and changeable. שִׂמְרוּ he most positively assured us, means, 'they do rejoice,' and that it can, with the vowels attached to it in Mr. Bellamy's Bible, mean nothing else; and now he as positively assures us, that this very word with the identical vowels, means, and can only mean, they have rejoiced! At one time, Mr. B. pronounces authoritatively that a certain expression is alone proper as the rendering of a term; and at another, he decides in the same dogmatical manner, that it cannot possibly be admitted. The *sibi constet* does not belong to Mr. Bellamy's system; and the reader of his productions is always sure of being convinced, long before he reaches the conclusion of them, (should he indeed ever proceed so far,) that Mr. Bellamy is, in pretension, the least fallible, but, in reality, the most erring, the most vain, and the most audacious writer that ever used a pen.

Mr. B. frequently asserts, that in the early ages of the Church, the knowledge of the Old Testament among Christians, was limited to the perusal of it as it existed in the Greek versions; a position which we do not at present dispute. But when this same person, in opposing the opinions of 'some learned men who have supposed that the Jews, about the year 125, altered various parts of the Hebrew Bible which were in favour of the Christian religion,' assures us, that 'at this period there were so many copies of the Hebrew and Greek Scriptures in the hands of the Christians in many nations, that such a thing was impossible; and that had it even been attempted by the Jews, such copies would never have been received by the Christians,' we cannot help pausing to wonder at the contradiction which he thus publishes. If many copies of the Hebrew Bible were in

the hands of the Christians of the second century, we should suppose that Christians might have been found in that age, who understood Hebrew, and consequently that their knowledge of the Scriptures was not confined to their acquaintance with the Septuagint. Mr. Bellamy assigns the knowledge which the Christians of that age possessed of the Hebrew Bible, as the circumstance which made it impossible for the Jews to alter it; but how could alterations in the Hebrew Bible be detected by persons who had no acquaintance with it? If the Christians never would have received altered or mutilated copies from the Jews, they must have been able to distinguish them from complete and accurate copies. If they possessed 'so many copies' of the Hebrew Bible, they must have used the Hebrew Bible, for if they had them in possession as objects of curiosity only, it could not be impossible for the Jews to furnish them with altered copies. It might probably be very practicable to put into Mr. Bellamy's hands an imperfect and altered Chinese Bible. We have no intention of disputing the assumed fact, that the Jews are guiltless of wilfully corrupting the Scriptures; but Mr. Bellamy's glaring inconsistency and self-contradiction cannot escape our notice.

Mr. Bellamy having quoted Jonathan, the Paraphrast, and the learned Rabbi Kimchi, remarks, that these writers living when the Hebrew language was better understood than it is at this day, must have perfectly understood the true meaning of its terms. But if these writers must have understood the language better than it is known at the present day, there were other persons besides them to whom it must have been as well known. Onkelos surely knew Hebrew as well as did Jonathan, the Paraphrast. Kimchi lived in the thirteenth century, and there are many writers between the times of Jonathan and Kimchi, who have left us their writings on the Bible, to which we may therefore have recourse, with Mr. Bellamy's hearty consent, for the true meaning of Hebrew words. We shall have occasion to use this liberty in considering Mr. Bellamy's translation, and shall not scruple to oppose him with authority which he has thus acknowledged. He refers his reader (p. 20.) to '*unquestionable authorities*, to those masters of the language, Onkelos and Jonathan, who lived before the dispersion of the Jews.' As we are not disposed to quarrel with him on this ground, we shall submit some points of Hebrew literature to the arbitration of 'these masters of the language;' in the choice of whom for the settling of differences we so entirely and cordially agree with Mr. Bellamy.

Mr. Bellamy has prefixed to his translation forty pages of Introduction, in which he makes an unusual and truly wonderful display of his accomplishments in Hebrew learning. He is a

rara avis; the only person who for nearly two thousand years has acquired the knowledge of the Hebrew consonants and vowels, and accents, and the tenses of Hebrew verbs. And surely he may be allowed a little flourishing in exhibiting his great and singular riches. We, however, who are reviewers by profession, must proceed *sans ceremonie* to do our duty, by examining this said introduction.

Verbs in the Future form, not to be translated in the past time. Under this division, (Intro. p. xxiv.) Mr. Bellamy's remarks will excite the wonder of the 'Critical Hebrew scholar.' They may be selected not only for the purpose of exhibiting the extraordinary talents of the Author, but as substantial evidence of the injuries which the Bible must receive from the application of them to its contents. Exod. xv. i. is, in the Common Version, translated: "Then sang Moses and the Children of Israel this song," &c. and so the Hebrew *אֶן יִשְׂרָאֵל וּמֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת* has uniformly been rendered. This translation, however, is attributed by Mr. Bellamy, to 'a total ignorance' in the translators, 'of the order of the divine communication under that representative dispensation.' The verb *יִשְׂרָאֵל* is in the future form; but, as in many other instances, is translated in the preter time. This example, certainly not a solitary one of the usage, is so irrefragable a proof of the future verb being employed in relation to past time, that Mr. Bellamy finding it impossible to support his canon by philological reasons, attempts the desperate work of so interpreting and modifying the whole preceding narrative, as that it may be accommodated to his own crudities.

'In the 26th verse, God commands Moses to stretch out his hand. The 27th verse, to the end of the 31st verse, are a complete parenthesis; for the first clause of the first verse of the 15th chapter, is a part of the divine command connected with, and given in the above 26th verse of the preceding chapter, and which, connected without the parenthesis, reads truly, without being under the necessity of translating the future form of the verb in the preter time. I shall give the clause in this first verse connected with the 26th verse, verbatim, according to the Hebrew. And the Lord said before Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen, ver. i. Then Moses shall sing this song with the children of Israel.'

And so Mr. Bellamy may give any thing he pleases. And for this new modelling of the Scriptures, we must take the assertion—the *αὐτοῦ ἐφα*—of this Hebrew Pythagoras! Such violence as this was never exceeded by any of those critics whom Mr. Bellamy has attempted to stigmatize as 'Hebrew menders.' Such a parenthesis as the one in question, has no existence in the Hebrew Bible; and the spirit of emendation from which it

proceeds, would dislocate and corrupt the whole of its narrations. According to this new and curious arrangement, we have the dictation of the sacred ode, but no record of its having been sung; and the introduction of Miriam, the prophetess, and her company, in the 20th verse, is perfectly inexplicable! What would Mr. Bellamy make of Judges v. 1. והשר דבורה, "Then sang Deborah and Barak, the son of Abinoam, on that day, saying," &c. a passage precisely corresponding to the passage in Exodus? Would he render the future of the verb, והשר, "Then shall Deborah sing, &c."? To what command would he refer the order, and what part of the preceding chapter would he include in a parenthesis? In what manner would he operate upon, 2 Sam. xxii. 1, וירבר דוד, "And David uttered the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, &c."?

The verb דבר is in the future form: must we read, "Then David shall sing," &c.? Every man in his proper senses, who can read Hebrew, must perceive that, in the last two examples, the future verb is used to describe actions in past time, and cannot be otherwise construed; and he will, without hesitation, read Exod. xv. 1. in exactly the same manner; "Then Moses sang, &c." Mr. Bellamy's irrationalities are made in his own pages so very conspicuous, and they are so perfect in their kind, that to exhibit them is to refute them.

Concerning verbs written in the future form, and translated in the preter tense. In the section which this title heads, Mr. Bellamy attempts to assign the reason that verbs written in the future form with the *vau* ו prefixed, are very frequently translated in the preterite, which, it seems, has remained concealed from the knowledge of every former writer since the time of Christ. He does not condescend to inform us by whom it was understood at that period.

"I shall now proceed to develop the system which appears to be regular throughout the Scriptures.

"When a verb at the beginning of a subject is written in the preter tense, and connected with verbs following, which describe an action taking place after the action described by the first verb; such following verbs are written in the *future* form, because the actions described by them are *future* to the action described by the first verb at the beginning of the subject. And they are translated in the preter, because the *vau* connected the preter tense of the first verb, which is connected with the same order, meaning, and application, as is signified by the first verb.

"Example. Gen. i. 1. the first verb is ברא *bara*, he created, which is connected with ויאמר *vayomer*, and he said, in the 3d verse; וירא *vayare*, and he saw in ויבדל *vayabdel*, and he divided, in the 4th verse; and ויקרא *vayikra*, and he called, in the 5th verse; which verbs describe actions after the action described by the first verb: therefore,

being actions future to the first *preter*, they are written in the *future* form, and the *ו* *van* connects the *preter* tense of the verb *ברא bara*, with every verb, till the subject of these verbs terminates, which is *אור aor*, light, or *יום yom*, day, where the stop *katon* finishes the proposition. This order runs through the whole chapter, every verb introducing a creation of particulars, with a reference to the first verb at the beginning of the subject, viz. the creation.

'Ch. iii. vers. 17. takes a new subject, which, as above, is introduced by the *preter* of the verb, *שמעת shaamangta*, thou hast hearkened, followed by the future form of the verb, *ותאכל vatokal*, and thou hast eaten: so as above, the action described is future to the action mentioned in the preceding verb *שמעת shaamangta*, thou hast hearkened.' Intro. p. xxxvii.

All this, we dare say, is demonstration itself in Mr. Bellamy's estimation. He has, however, taught us not to accept of even his demonstrations, till we ourselves have proved their correctness; we proceed, therefore, to examine this system, which it seems neither Jew nor Gentile for nearly eighteen hundred years has understood.

ברא Gen. i. 1, is unquestionably a verb in the *preter* tense, and the following verbs, inclusive of *ויקרא* in the 5th verse, are futures; but in what manner can the proposition be finished with the noun *אור* or *יום*? The proposition extends beyond these words. *ולחשך קרא לילה* is as much a part of the proposition, "And God called the light day, and the darkness he called night," as *ובין החשך* in the preceding verse is a part of the proposition, "And God divided between the light and between the darkness." *קרא kara*, is no more the beginning of a subject, than is *ויקרא*, and both equally describe actions subsequent or future to *ברא*. If the proposition finishes so early in the chapter, it rather finishes with *יום אחד yom echad*, day the first, at the end of the fifth verse.

Equally futile are Mr. Bellamy's remarks on Gen. iii. 17, which no more takes a new subject than the 14th or the 16th verse, in the former of which the future *ותאמר* is used, while the latter exhibits the *preterite* *אמר*. It is very unnecessary to pursue the subject for the purpose of convicting Mr. Bellamy of error; but as he has mixed up so much assurance with his erroneous effusions, and as it may be of some use to expose his disingenuous proceedings, and his pretensions to knowledge which he does not possess, we hope to be excused if we continue our animadversions, and extend them to Mr. Bellamy's observations on the 4th chap. of Genesis.

'Chap. iv. The first verse begins with the *preter*: Now Adam *ידע yaadang*, knew, followed by the futures *והרהר va tahar*, and she conceived; *והולד va taled*, and she bare; *ותאמר va tomer*, and she said. Vers. 2d, *והוסיף va toseph*, and she added; *ויהי va yehi*, and he was. And the proposition ends at the following word *צאן tson*, sheep. The

simple PRETER again begins at the head of the series, וַיְהִי *va-haayah*, and it was, followed by the future forms וְיָבֵיט *va-yehi*, and it was; וַיָּבֵיט *va-yaabec*, and he had brought; verse 3d."

What could induce Mr. Bellamy to write in this manner, but the veriest fondness for the offspring of his perverted mind? He never could have, but for this folly, ventured to affirm that 'the proposition ends at the following word תָּסֵן: it is plainly carried forward to the conclusion of the verse, as every unbiassed reader must acknowledge. Mr. Bellamy saw the PRETER וְיָבֵיט in his way, directly opposed to his system, and therefore he stops short, and contrary to fact, affirms that the proposition closes with תָּסֵן *tsen*, sheep! The simple PRETER וְיָבֵיט does not begin at the head of a series; it is not connected with the third verse; with the series following, it has nothing to do, being limited in its application by its relation to the former clause of the second verse: nor can it be translated in this passage by the expression "and it was." It is the verb to the nominative Cain, וְיָבֵיט הָאָדָם, "And Cain was." The whole passage needs only be read, to refute Mr. Bellamy's hypothesis, and to expose his very unfair manner of supporting it. "And Adam knew (וַיַּדַּע) Eve his wife, and she conceived and bare (וַתַּחַר וַתֵּלֶד) Cain, "and said, (וַתֹּאמֶר) I have gotten a man from the Lord. (Vs. 2.) "And she again (וַתִּסַּף) bare (וַתֵּלֶד) his brother Abel, and Abel was (וְיָבֵיט future) a keeper of sheep, but Cain was (וְיָבֵיט preter) a tiller of the ground." The future tense of verbs, with reference to past time, frequently begins, not only new subjects, but new books. V. Joshua i. 1. Judges i. 1. 1 Samuel i. 1.

On the Pluperfect Tense. The rule for the proper use of this tense, is among the discoveries made in Hebrew philology by Mr. Bellamy. To all other Hebraists has it been unknown since the dispersion of the Jews. How felicitous are the times in which we live! 'The learned Bochart,' (Buxtorf, we suppose,) is cited by Mr. Bellamy as a witness to the neglect of the 'accentual reading' by both Jews and Christians, neither of whom understood it in his day! Was he himself acquainted with it? We are always (it may be unfortunate, but we are always) tempted to suspect the originality of Mr. Bellamy's discoveries. But, to return to our criticisms, let us hear this *Magister Hebræorum* deliver his doctrine on the Pluperfect Tense.

'The rule for the modification of the preter tense, depends on the accent פַּשְׁטָא *pashta*, i. e. to put off, which is its meaning. That is, it is so called, because it puts off the time of the verb to a time more remote.

'I shall now refer the reader to the proofs for the existence of this modification of the preter tense. See Gen. xvi. 5, that she

HAD conceived; ch. xix. 17, when they HAD brought them forth; ch. xxxiii. 19, he HAD there spread; ch. xxxv. 7, 14, For there he HAD repaired the altar, also he HAD preached; Jacob HAD erected; ver. 15, Jacob HAD called the name of the place where God HAD spoken with him, Beth-el. This first modification of the perfect tense, which carries the mind to a period beyond the common preter, is properly the first aorist of the Hebrew. The second occurs by a repetition of the accent פשט (פשוט) pashta, on the verb. See Gen. ii. 18, *And Jehovah God said, It is not good that the man should be alone*; evidently referring to the most remote time, the first state of man, before the creation of Eve. Ch. iv. 1, she had conceived, viz. as soon as they were created, i. e. in Eden, agreeably to the divine command. See on ch. iv. 1.; again, ch. vi. 7, *I have created*, referring to the first of the human race, the most remote as to person and time, and therefore the aorist is repeated on the verb. Ch. iii. 17, *I commanded thee*. This plainly carries the mind to the state in Eden when God had commanded them, saying, *Thou shalt not eat thereof*. Ch. xlii. 5, *They came*, viz. at the first, or most remote time of their going into Egypt. Ch. xliv. 7, *That be far from thee*; clearly meaning that which was the most remote in the mind of God. Ver. 20, 22, *We said*; that was, at the most remote time, concerning the subject in question at their first journey. Vers. 21, 23, *Thou saidst*; at the same period.

The rule for the pluperfect tense depends, it seems, on the accent פשט pashta: a single pashta *puts off the time* of the preter to a time more remote than the simple preter, and a double pashta removes it still more remote. So says Mr. Bellamy; now for his proofs. Gen. xvi. 5, "She *had* conceived;" the verb הרהר is without pashta! Ch. xix. 17, "When they *had* brought them forth, he said, ויאמר:" nothing can be more evident than that the verb—"he said," refers to a time following that of the verb יצא in the preceding clause; it was after "they *had* brought them forth," that "he said:" but according to Mr. Bellamy's doctrine, the verb ויאמר refers to a time more remote than the verb יצא, the latter verb having only one pashta, while the former has double pashta. Ch. xxxiii. 19, "He *had* there spread:" the verb נטה, he spread, has no pashta! In the following verse, 20th, the verb, he built, ויצב שם מזבח, "And he *built there an altar*," has no pashta. We find, however, in the subsequent part of the verse, a pashta on the verb ויקרא, "And he *called*:" the altar, we imagine, must have been built before it could be named, and therefore ויקרא does not express an action more remote than ויצב. As to Mr. Bellamy's translation of the former verb, by "he preached," we shall find some other place to consider its merits. How does the circumstance, that the coming of Jacob's sons into Egypt for the first time, is recorded Gen. xlii. 5, prove the verb יצאו, "they came," to be in the pluperfect tense? If it had a thousand pashtas, it would not

be a verb expressive of remote time: it simply denotes that Jacob's sons were now come into Egypt.

Of the more remote use of the preter tense, by a repetition of the accent pashta on the verb, Gen. ii. 18, "Jehovah God *had* said," is Mr. Bellamy's first example. There is however no previous record of the Divine declaration, to which this formula can be applied, no previous mention to which it can have reference. The accent pashta is used in precisely the same manner, Gen. iii. 13, "And the woman said," (וַתֹּאמֶר with pashta): not, *had* said. In the same way it occurs in vs. 17, "And thou hast eaten," (וַתֹּאכַל with pashta) not, *hadst eaten*. "Jehovah God said," is the proper translation of the introductory words Gen. ii. 18. For the second example, we are referred to Ch. iv. 1. "She *had* conceived," an expression which, according to Mr. Bellamy, refers to the most remote time, i. e. that which preceded the Fall! But to what remote time can וַיֵּדַע, "And Adam knew Eve his wife," refer? No pashta marks the verb יָדַע. The whole description evidently refers to a period subsequent to the expulsion from Eden, which is the subject of the concluding verses of the preceding chapter. In Ch. xxi. 2, we have "And she bare," (וַתֵּלֶד with pashta,) which has no reference to remote time. In Ch. xxix. 35, "And she conceived," (וַתַּהַר with pashta) occurs without remote reference: and the same verse exhibits an example of the use of double pashta (וַתֹּאמֶר), "And she said," which cannot be construed as including remote time, even according to Mr. Bellamy's own rendering, "Moreover *she* conceived again, and bare a son, and *she* said, Now I will praise Jehovah." If "I commanded thee," Gen. iii. 17, carries the mind to the state of Eden, does not the same expression, "I commanded thee," in the 11th verse, carry the mind to the same state? But the verb in the latter verse, is without pashta, and as no doubt can possibly arise as to the time of the verb in both examples, which is precisely the same in each, the accent on the verb in the 17th verse, can have no relation to the time of the verb. Again: "That be far from thee," ch. xlv. 7, Mr. Bellamy should have recollected, does not relate to God; it is used by Joseph's brethren in reference to themselves. Mr. B. should also have known that the word חָלִילָה, (which is not improperly rendered in English idiom by "*far be it*,") has nothing to do with distance. The same formula, חָלִילָה without pashta, occurs in vs. 17; consequently without remote reference.

We entreat the patience of our readers a little longer while we proceed to shew the utter falsity of Mr. Bellamy's ill-imagined system, and to demonstrate his entire want of acquaintance with Hebrew accentuation. In Gen. i. 8, וַיִּקְרָא occurs without pashta; in vs. 10, the same word takes pashta. In ch. ii. 2, 3, the verbs עָשָׂה, וַיִּבְנוּ, are all without pashta, while the next verb וַיִּשְׁבּוּ

is marked with pashta. It is quite clear, that the time of the former verbs, is more remote than that of the latter ; for the work of creation was made and completed before God rested from his work which he had made ; and equally clear is the evidence of Mr. Bellamy's egregious errors. Ch. iv. 12, תעבד with pashta, is in the future time : so Mr. Bellamy himself renders "*shalt serve.*" Verse 14, גרשת with pashta, has no remote reference ; "*Thou hast driven me,*" or more accurately, "*Thou art driving me this day.*" Ch. xix. 34, ונבא with the accent repeated, "*Go thou.*" In Exod. xx. 3, pashta is put on a verb importing future time, לא תעשה "*Thou shalt not make.*" These are not rare instances of the use of the accent pashta, which is perpetually occurring in the Hebrew Scriptures, without the least connexion of the kind which Mr. Bellamy has had the temerity to say is universally included in its use. His reveries on the preter and pluperfect tenses of Hebrew verbs, (for they are nothing more than reveries,) would, in their application to the Bible, make strange work with its language : all time and all propriety of idiom would be constantly violated, and every page would be full of confusion. Every man capable of reading his Bible, would read Gen. iii. 13. "And Jehovah God said to the woman, Why hast thou done this ? And the woman said, The serpent deceived me and I ate." But according to Mr. Bellamy's brilliant hypothesis, he is instructed to read : "And Jehovah God *had* said to the woman, Why hast thou done this ? And the woman *had* said," &c. Instead of "I will multiply thy sorrows" (vs. 16), he must now read, "I had multiplied thy sorrows," and he must believe that the punishment of their transgression had preceded the sin of our first parents. But enough has been said to shew the utter fallacy of Mr. Bellamy's strange assumptions. His audacity, is, we believe, unparalleled in the history of Biblical Criticism ; and his pretensions are in the highest degree disreputable to him. Such boldness of assurance could be tolerated only in the event of his assertions being proved to possess the most rigid accuracy : it is unspeakably disgusting in its present connexion with baseless system and visionary hypothesis. Under what influence this gentleman has prosecuted his Hebrew studies, we are not informed, but never was the *perdidi tempus operose nihil agendo*, more appropriate to any man, or to any employment, than to the pompously displayed, but vain and futile lucubrations of Mr. Bellamy respecting the tenses of Hebrew verbs. In our next Number, we purpose entering on the examination of his New Translations.

(To be continued.)

Art. II. *Iceland ; or the Journal of a Residence in that Island, during the Years 1814 and 1815.* Containing Observations on the Natural Phenomena, History, Literature, and Antiquities of the Island, and the Religion, Character, Manners, and Customs, of its Inhabitants. With an Introduction and Appendix. By Ebenezer Henderson, Doctor in Philosophy, Member of the Royal Society of Gottenburgh, Honorary Member of the Literary Society at Fuhnen, &c. &c. Illustrated with a Map of Engravings. 8vo. 2 vols. p. 850. Price 17. 8s. Edinburgh. 1818.

THIS is one of the comparatively few narratives of travels, the restriction of which to a circulation in manuscript among the writer's friends, (the utmost latitude rightfully claimed by many that have come forth in ostentatious form and pretension through the press,) would have been altogether unpardonable. Dr. Henderson has traversed, more extensively than any other British traveller, a field which we will confess to be more captivating to our imagination, than any other scene ; more so than any fair tract that may have been denominated the garden of the world ; more so than the region bearing the most majestic monuments of imperial Rome ; more than even that on which linger the fame and the exquisite memorials of Grecian genius and art ; and more than those other portions of the world which display the sublimities of nature.

Of all the parts of the earth as yet sufficiently explored, the tropical regions of South America are qualified to maintain the proudest rivalry with this island of the northern ocean ; in some particulars, as it is too obvious to need mention, greatly surpassing it. But there, the prominent spectacle of *man*, in all his basest and most odious properties, forms a wretched obtrusion on the scene, and a great disturbance and depression of the sublimity of its effect. In Iceland, that effect suffers no such counteraction and diminution. Man is there so simple, so innocent, and so scanty, an accident to the assemblage of wonders, as to be absorbed in the grand prevailing character of nature ; leaving it in all the entireness of its own attributes and influence.

Thus undeteriorated by man, the scene has, in a degree probably surpassing every other, one perfect, simple character, that of gloomy and awful sublimity. This element presses on every sense, and every faculty, almost every where. The various forms and modes in which it so presses, are in perfect and unequalled harmony. Indeed, they have such a resemblance and congeniality as might have the effect of monotony in a less striking and commanding class of phenomena. Whether in length of time the impression of even such majestic phenomena, might not in some degree give place to this sense of monotony, we can-

not presume to judge;—we should like to hear our Author's deliberate opinion on such a question;—but it is certain that this must be the class of objects with respect to which the progress must, in a contemplative and lofty spirit, be the slowest toward such a familiarity as should partake of insensibility.

With persons of less austere taste, and who would greatly prefer, to this gloomy and dreary combination of the mundane elements, such a scenery as that, for instance, which Claude constantly delighted to represent, we might be unwilling to provoke a dispute, quite sensible on how many accounts preferable a continent or a world composed according to those representations, might be to one formed in the dark and frowning character of Iceland. Nor can we be unaware that the imaginative mind, contemplating at a distance, and at its ease, the grandeur of this province of Nature's kingdom, keeps out of view, with poetic deception, many circumstances which, in an actual residence or sojourn, would press on the enthusiast so incommodiously and inevitably as often to repress his lofty emotions.

There is also another deception in this distant contemplation. Iceland seems the very metropolis of the terrestrial empire of Fire. It is almost covered with the effects of the tremendous agency of that element. Now, in dwelling on a vivid description of those effects, the imagination beholds at the same time the agency that produced them. There is described, perhaps, a vast stream of lava, now still, and cold, and of a deep brown hue. But the mind does not confine itself to that image; it imagines this lava in its primary state and action of a fiery torrent, and seems also to feel the trembling of the earth, to hear the dreadful roaring of the volcano, and to see the black hemisphere, with its partial direful illumination of flames and lightnings. And as a very large proportion of the whole region is overspread with these streams, the imagination thus combining the agency with the monuments of that agency, and thus itself enflamed and sublimed, has the whole scene presented to its view under an aspect of perpetual conflagration and terrible magnificence,—an aspect so immensely different from the actual state of the island, in which during perhaps a considerable number of years, not one of its many volcanos is beheld in that temporary activity which has given it permanently a character so much more striking than that of other mountains.

If asked whether, therefore, in case of an actual residence or visit in Iceland, we should regret that it did not correspond to the sublime vision in our imagination, by the most tremendous phenomena of fire all around us, to the consternation and destruction of the inhabitants,—we should of course answer in the negative; but it would not be the less true that, in the inaction of that formidable element, the real scene would want the attri-

bute which had given to the visionary one the most irresistible potency over the imagination.

Nevertheless, the actual and permanent character of that marvellous tract, in what is exhibited of the present agency of the elements, and in the awful traces of the former miracles of that agency, on which, while presented to the eye, the imagination may dwell retrospectively, will have beyond all comparison a mightier power on the contemplative spectator's mind, than any possible magnificence and aggravation of the imagery he can form from description; notwithstanding that he introduces in that imagery, as if they were permanent, those stupendous phenomena which in the real scene are of rare occurrence. And whoever has somewhat extensively surveyed this tract, with the interest it claims to excite, and which it did excite in the Author of the present volumes, carries in his mind an assemblage of images and sentiments that no other part of the world which he may be destined to behold, will supply images and sentiments deserving or able to supplant or eclipse. Susceptible as Dr. H. will be to the impression of every thing beautiful or sublime in the sublunary works of the Almighty, in whatever remote region he is expecting to traverse, in prosecution of the same general purpose that directed him to Iceland, he anticipates, we have no doubt, that to latest life the grand spectacles of that region will maintain a commanding prominence on his wide intellectual landscape, formed of all that his memory shall retain of the most striking views of Nature which he shall have beheld.

It is well known to the religious public, that Dr. H.'s mission to that island, was in the service of the Bible Society, or rather of the Bible itself. He was appointed to ascertain the extent of the wants and wishes of its inhabitants (and happily he found their wants and their wishes to be the same) relative to the new edition of the Bible in their language. This he soon discovered impracticable in any other way than that of an actual visit to nearly all the inhabited districts. His undertaking therefore was no less than that of making the whole circuit of the island, diverting, at some points, considerably inland. This extensive tour was very laborious, and in several of its stages extremely perilous. He nevertheless maintained an animated tone of spirit; he had the consciousness of being intent on the service of the best possible cause; he had a firm confidence in the guardianship of Providence; he met with very much to gratify him, in his reception among the people, and especially in their universal disposition relative to his main object; and then, gratuitously thrown, as it were, into the account, he had, in long succession, those strange and solemn aspects of matter which

arrested him often with an awful significance of the Sovereign Mind.

Embarking on the 8th of June, 1814, at Copenhagen, under the benefit of the most friendly and provident attentions of the Danish proprietor of the vessel, and his brother, Captain Petraeus, he obtained the first sight of Iceland on the evening of the 12th of July, and after a tedious voyage, arrived on the 15th at Reykiavik. In advancing up the Faxè Fiord, he was delighted and elated in the view of some of those commanding features of nature, of which he was destined to behold so grand a succession. While certain of being welcomed by the people, he felt as if welcomed also by the silent but noble material forms in the vicinity of the port.

‘ Their lofty height, the beautiful girdle of silver clouds that surrounded them considerably below the top, the magnificent appearance of the summit above, and the solemn gloom which covered the inferior regions:—all conspired to impress the mind with reverential and admiring ideas of that Power who laid the foundations of the earth, and at whose wrath the mountains tremble and shake.

‘ The first act of kindness shewn us by the natives, was their mounting us on their shoulders, and carrying us ashore from the boat. On landing we were met by a crowd of men, women, and children, who filled the air with the exclamations, “ Peace, come in peace, “ the Lord bless you, &c.” ’

The first essay of travelling was made a day or two afterwards, in a ride, to visit, at Gardè, ‘ the Rev. Marcus Magnusson, the archdeacon of Iceland.’

‘ In our way we fell in with the first effects I had seen of subterraneous fire—a tract of lava, rugged and wild, which at first sight, threatened to put a stop to our journey. To whatever side we turned, nothing presented itself to our view but the dismal ruins of mountains, which have been so completely convulsed by the contention of the elements beneath, that, after having emitted immense quantities of lava, their foundations have given way, and the whole structure has fallen in, and continued to burn till the more fusible parts were entirely calcined. Large masses of rock, which one would scarcely suppose had been affected by fire, lie intermingled with the lava, which has burned with the most dreadful violence.’

It was with great regret that he found he was too late in the season for seizing an important advantage for the promotion of his object.

‘ Had I come a month sooner, I should have arrived in the very middle of what is called the *Handels tid*, or period of traffic, when several hundreds of the inhabitants repair to this place from all quarters of the island, and barter their home productions for foreign commodities, and articles of necessary use for the winter. They had all now returned to their respective abodes, and there was no other

way of acquainting them with the supply of Bibles and New Testaments that had arrived, except by sending an express to the different corners, or travelling myself around the coast. The latter mode I preferred, on various accounts, as I should thereby have it in my power to ascertain the actual wants of the people in a spiritual point of view; leave copies as specimens on passing along; visit the different sea-ports to which copies of the Scriptures had been forwarded from Copenhagen, and make the necessary arrangements with the merchants and others for their circulation in the vicinity; and especially as there was reason to hope that, by the blessing of God, on my conversation with such of the clergy as should fall in my way, I might be the humble instrument of stirring them up to greater diligence and zeal in the work of the Lord, by informing them of the present appearances with respect to religion abroad, the lively interest which Christians of all denominations take in its diffusion, and the energetic and successful means employed by them for that purpose.'

The plan determined on was, 'to proceed directly across the 'desert and uninhabited tract in the interior, to the northern parts 'of the island, and then pursue the route along the coast.' No time was to be lost; horses were immediately purchased, at a very small cost, compared with English prices; and on the 26th of July, our Author set off, with the valuable advantage of accompanying Captain Von Scheel, one of the Danish officers employed in surveying the coast, who was making this journey to join his family at a northern station, and was qualified to communicate much useful information.

It must be in an extremely cursory way that we note a very few of the remarkable circumstances and appearances, occurring in so crowded a series through almost every stage of the long progress, as to place this work in the very foremost rank for novelty and interest, of the multitude of recent books of travels.

The journey across the island, in a north east direction, from Reykiavik to the factory of Akur-eyri, on the inlet of the northern ocean, named Eyafjord, employed about ten days; during which, the demands on the faculties concerned in the emotions of surprise, admiration, astonishment, were somewhat more than enough for any temperately regulated mind of mortal man. The formidable descent, as by a rugged and natural staircase, through the chasm of Almannagiâ, 'where the solid masses of 'burnt rock have been disrupted, so as to form a fissure, or 'gap, not less than a hundred and eighty feet deep, in many 'places nearly of the same width, and about three miles in 'length,'—was the avenue to the plain of Thingvalla. Here the supreme court of justice for the island was held for nearly nine centuries, ending at the year 1800, when the dreadful convulsions which the vicinity had suffered from earthquakes were

made a pretext for its removal to Reykiavik, where it is now held. 'Previously to the year 1690, it was held in the open air, 'surrounded by a scenery the wildest and most horrific of any 'in nature, and awfully calculated to add to the terrors of Justice.' Several narrow, and in some parts unfathomable chasms, were shewn to the travellers, and across one, of which the depth and width are not mentioned, they were obliged to pass, on a 'natural bridge, consisting of a thin crust of lava, little 'more than two feet in breadth.' A halt at a cottage on the margin of the Thingvalla Lake, gives occasion for a minute and curious description of the modes and terms of salutation, (bearing a strong resemblance to the oriental, as described in the Old Testament,) at the meeting and the parting with an Iceland family.

Several jets of boiling water, of a strongly sulphureous quality, with their volumes of steam, which would be extremely remarkable objects in any ordinary tract of the world, were but comparatively insignificant precursors to those sublime phenomena, the Geysers, which have acquired, by means of a number of works on Iceland, (especially the recent ones of Mr. Hooker and Sir G. Mackenzie,) a distinguished place in the imagination of the persons whose minds have been taken possession of by a select assemblage of the most magnificent images of this world's wonders:—images of the most stupendous cataracts, and caverns, and glaciers, and volcanos, images which haunt them, which excite sometimes their envy of the favoured adventurers who have beheld the realities, and which unfortunately tend to flatten the effect of the otherwise striking realities which they may themselves have the opportunity of beholding.

The Traveller saw at a very considerable distance, in his approach, an eruption of the Great Geyser,* and was drawn on with impetuous emotion towards the scene of so mighty and mysterious an agency.

* Ascending the rampart we had the spacious basin at our feet, more than half filled with the most beautiful hot crystalline water, which was but just moved by a gentle ebullition, occasioned by the escape of steam from a cylindrical pipe or funnel in the centre. This pipe I ascertained by admeasurement to be seventy-eight feet in perpendicular depth; its diameter is in general from eight to ten feet, but near the mouth it gradually widens, and opens almost imperceptibly into the basin, the inside of which exhibits a whitish surface, consisting of a siliceous incrustation, which has been rendered almost perfectly smooth by the incessant action of the boiling water.'

* 'The very appropriate term Geyser,' says Dr. H. 'is derived 'from the Icelandic *geysa*, "to rage, burst forth with vehemence 'and impetuosity.''

The whole declivity on the outside of the bank or mound which encircles the basin, is described as covered with 'a beautiful siliceous efflorescence, rising in small granulated clusters, which bear the most striking resemblance to the heads of cauliflower, and, while wet, are of so extremely delicate a texture, that it is hardly possible to remove them in a perfect state.' After a comparative quiet of a number of hours, the expecting observer's fortitude (we have doubt of the correctness of this word) was summoned by unequivocal intimations.

'I heard reports which were both louder and more numerous than the preceding, and exactly resembled the distant discharge of a park of artillery. Concluding from these circumstances that the long expected wonders were about to commence, I ran to the mound, which shook violently under my feet, and I had scarcely time to look into the basin, when the fountain exploded, and instantly compelled me to retire to a respectful distance on the windward side. The water rushed up out of the pipe with amazing velocity, and was projected by irregular jets into the atmosphere, surrounded by immense volumes of steam, which, in a great measure, hid the column from the view. The first four or five jets were inconsiderable, not exceeding fifteen or twenty feet in height; these were followed by one about fifty feet, which was succeeded by one considerably lower; after which came the last, exceeding all the rest in splendour, which rose at least to the height of seventy feet. The large stones which we had previously thrown into the pipe were ejaculated to a great height, especially one, which was thrown much higher than the water.' 'The great body of the column (at least ten feet in diameter) rose perpendicularly, but was divided into a number of the most superb curvated ramifications; and several smaller sproutings were severed from it, and projected in oblique directions, to the no small danger of the spectator, who is apt to get scalded, ere he is aware, by the falling jet.'

After the cessation, he descended into the basin, and found the water to be 183° of Fahrenheit, 'a temperature,' he says, 'of more than twenty degrees less than at any period while the basin was filling (previously to the explosion), and occasioned, I suppose, by the cooling of the water during its projection into the air.'

At the distance of a hundred and forty yards to the south of this grand fountain, is that which has been denominated the *New Geyser*, the rival action of which our Author was awaked the next morning to behold.

'It is scarcely possible, however, to give any idea of the brilliancy and grandeur of the scene which caught my eye on drawing aside the curtain of my tent. From an orifice nine feet in diameter, which lay directly before me, at the distance of about a hundred yards, a column of water, accompanied with prodigious volumes of steam, was erupted with inconceivable force, and a tremendously roaring noise, to varied heights, of from fifty to eighty feet, and threatened to darken the ho-

rizon, though brightly illumined by the morning sun. During the first quarter of an hour I found it impossible to move from my knees, on which I had raised myself, but poured out my soul in solemn adoration to the Almighty Author of nature.'

The jets of water having subsided, their place was occupied by spray and steam, which, having free room to play, rushed with a deafening roar to a height little inferior to that of the water. The largest stones that could be found, being thrown into the orifice, they were instantly projected to a prodigious height; 'and some of them that were cast up more perpendicularly than the others, remained for four or five minutes within the influence of the steam, being successively ejected and falling again in a very amusing manner.' The Author adds: 'While I kept my station on the same side with the sun, a most brilliant circular bow, of a large size, appeared on the opposite side of the fountain; and, on changing sides, having the fountain between me and the sun, I discovered another, if possible, still more beautiful, but so small as only to circle my head.' 'Their lines entirely resembled those of the common rainbow.' The crater of this Geyser, about nine feet in diameter, and forty-four deep, does not descend so perpendicularly as that of the other, is not regularly circular, and does not widen into a basin at the top. It is denominated the *New Geyser* for the good reason that the commencement of its action, on any great scale, was as late as the year 1789. A dreadful earthquake in that year, imposed perpetual peace on *another* magnificent agent of the same order, at a small distance, where its cavity is still seen. But the mighty power of the subterraneous fire was not to be defrauded or beguiled; and within the same year began the grand operations of this *New Geyser*, which assumed, with the honours which the other had surrendered, its denomination also of *Strockr*.

A succession of these brilliant eruptions; took place during the time the travellers kept their encampment in the vicinity. In one, of the greater fountain, some of the jets were judged to ascend a hundred feet, and the period of action was more than eight minutes, which, however, is a duration much shorter than that of the explosions of the *New Geyser*. The most majestic exhibition awaited the morning of their departure, when both these unparalleled fountains were in action at once.

In the following year, the Author again pitched his tent for two days beside them, and saw the column of the *Great Geyser* rise to a hundred and fifty feet. It was an exceedingly remarkable circumstance of this latter visit, that, by an experiment made in the first instance unthinkingly, he found it possible to provoke the *New Geyser* to a premature repetition of its thundering explosion, and with such an augmentation of its fury as to throw

the boiling element to nearly double the most usual elevation of the column. Certainly, it were desirable there had been time to verify so strange a principle of its agency by a greater number of experiments; but the fact, taken only to the extent of the evidence afforded to Dr. Henderson, gives a strong presumption of such a law of operation as adds darker mystery to the subterraneous economy. We will give our Author's own relation.

'The morning after my arrival I was awakened by its explosion about twenty minutes past four o'clock; and hastening to the crater, stood nearly half an hour contemplating its jet, and the steady and uninterrupted emission of the column of spray which followed, and which was projected at least a hundred feet into the air. After this, it gradually sunk into the pipe, as it had done the year before, and I did not expect to see another eruption till the following morning. However, about five o'clock in the afternoon, after a great quantity of the largest stones that could be found about the place had been thrown into the spring, I observed it begin to roar with more violence than usual; and, approaching the brink of the crater, I had scarcely time to look down to the surface of the water, which was greatly agitated, when the eruption commenced, and the boiling water rushed up in a moment, within an inch or two of my face, and continued its course with inconceivable velocity into the atmosphere. Having made a speedy retreat, I now took my station on the windward side, and was astonished to observe the elevation of the jets, some of them rising higher than *two hundred feet*; many of the fragments of stones were thrown much higher, and some of considerable size were raised to an invisible height. For some time every succeeding jet seemed to surpass the preceding, till, the quantity of water in the subterraneous caverns being spent, they gave place to the column of steam, which continued to rush up with a deafening roar for nearly an hour.

'The periodical evacuation of *Strockr* having been deranged by this violent experiment, no symptoms whatever of a fresh eruption appeared the following morning. As I wished, however, to see it play once more before I bade an everlasting adieu to these wonders of nature, and, especially, being anxious to ascertain the reality of my supposed discovery, I got my servant to assist me, about eight o'clock, in casting all the loose stones we could find into the spring. We had not ceased five minutes when the wished for phenomena recommenced, and the jets were carried to a height little inferior to what they had gained the preceding evening.'

It will be obvious that the experiments would have been more decisive, if the intervals had been shorter between the throwing in of the stones and the preceding eruptions.

The whole vicinity of these two magnificent fountains, seems perforated with boiling springs, several of which have their imitative and beautiful eruptions, and would be admired objects but for the transcendent supremacy of the chiefs.

At Holum, the last inhabited station in the advance upon the

gloomy central desert, Dr. H. had the different gratification of witnessing the delight and gratitude excited in an exceedingly poor family, by the welcome novelty of a copy of the New Testament given to the children. He was especially struck with the intelligence and interest with which it was read by one of them, a girl; and he was still more delighted when, on visiting the place the following year, he found she had made such excellent use of the acquisition, during the winter, that 'there was not a passage to which he made the most indirect allusion, which she did not quote with the same facility and accuracy as if she had read it from the book.'

(To be continued.)

Art. III. *A Treatise on the Law and the Gospel.* By John Colquhoun, D.D. Minister of the Gospel, Leith. 12mo. pp. 351. Edinburgh: 1816.

THE time is gone by in which writings like those of Dr. Colquhoun, would be sure to obtain all the consideration they deserve; not but what they will yet prove highly acceptable, and we doubt not, very profitable to many readers.

Good and useful books may be divided into two classes; namely, those which being written under the guidance of a correct estimate of the moral and intellectual character of the times, are addressed, immediately, to the popular mind, such as it is to day; and those in which the writer, possessing that intellectual vigour which repels internal influences, produces simply a transcript of *his own mind*, upon the subject he adopts. Works of the latter class, belong to no time, but to all ages. They are truly the property of that small number of persons who really think. They cull their readers scantily, from the millions of many centuries. Their influence upon the mass of mankind, is indirect and reflective; and so far as they obtain a contemporaneous celebrity, it is chiefly owing to some lower, or extrinsic excellence. Beside these two classes, there appears, from time to time, a straggler, which seems to have dropped behind the march of its predecessors. The book is perhaps good, but it ought to have been printed a full hundred years ago. If however, it be not of the rank that will command attention at any period, its merits may at least be such as might well apologize for a superannuated manner. It would, indeed, be a hopeful circumstance, if this green and hasty age, without being frightened by the ruff and the beard, would suffer itself to be schooled down into a little more of the carefulness, and laboriousness, and seriousness, which distinguished times that are passed. The wish that something of this sort might take place, makes us rejoice in the appearance of books like the one now before us; especially when they are accompanied, is in the present instance, by the sanction derived from the eminent worth and piety of the writer.

Dr. Colquhoun handles Theology in the manner which became general at the time of the Reformation, and which has long since ceased to be popular. It resulted immediately from that great maxim, or rather motto, of those who introduced Christianity a second time to the world: "To the Law and to the testimony." It may be designated as the *forensic* style. It is apt to be more occupied with terms than with things, and is naturally produced when general attention forcibly reverts to the sense and authority of an acknowledged canon. This style neither rises among philosophical generalities, nor digresses into the regions of sentiment and imagination. It is a species of writing, perhaps, beyond any other, which taxes the *attention* of the reader; and this is a kind of tax which will never be readily submitted to, but in an age distinguished for laborious intellectual habits. Such is certainly not the character of the present day; and to *fix the attention*, is, perhaps, now, generally felt to be the most difficult and painful of all the efforts of the mind.

Dr. Colquhoun's method of presenting the subject to the reader, is as little in vogue as his manner of treating Theology. He adopts, to a great extent, the plan of a logical completeness of arrangement. For that virtual, and actual repetition of the same thoughts, which is the inevitable fault, if it be a fault, of this attenuating plan, Dr. C. apologizes, by saying, that

'Though to some readers, there may appear, in several passages of the following work, a redundance of words, and too frequent a recurrence of the leading sentiments, and even of the same modes of expression; yet, the Author cannot but hope that, to others, these will, in some degree, serve to render his meaning the more obvious and determinate.'

The contents of the volume are arranged under twelve general heads, in which are considered, The Law of God in general; The Law of God as promulgated to the Israelites from Mount Sinai; The properties of the Moral Law; The rules for understanding rightly the Ten Commandments; The Gospel of Christ; The uses of the Gospel, and also of the Law, in its subservience to the Gospel; The difference between the Law, and the Gospel, The agreement between them; The establishment of the Law by the Gospel, or, the subservience of the Gospel to the authority and honour of the Law; The Believer's privilege of being dead to the Law, as a Covenant of Works, with the necessary consequence of it; The great obligations under which every believer lies, to perform even perfect obedience to the Law as a rule of life; and, lastly, The nature, necessity, and desert of good works.

A very extensive, comprehensive, and well digested knowledge of the Scriptures, is exhibited in the illustration of these

topics ; and this knowledge is uniformly brought to bear upon the experience and practice of the Christian. If we have said a word that may seem likely to obstruct the circulation of this volume, we are persuaded that we can in no way so effectually do Dr. Colquhoun justice, as by allowing him to speak for himself. We select two or three passages, which are the most easily broken off from the connexion in which they stand.

In speaking of the Law in the hand of Christ the Mediator, as a rule of life to believers, it is remarked, that

‘ To the law as a rule in the hand of Christ, belongs also a threatening of *paternal chastisements*. In order to deter believers from disobedience, as well as to promote in them the mortification of sin, the Lord threatens that, although he will not cast them into hell for their sins, yet he will permit hell, as it were, to enter their consciences ; that he will visit them with a series of outward afflictions ; that he will deprive them of that sensible communion with him, which they sometime enjoyed ; and that he will afflict them with bitterness instead of sweetness, and with terror instead of comfort. These chastisements are, to a believer, no less awful, and much more forcible, restraints from sin, than even the prospect of vindictive wrath would be. A filial fear of them, will do more to influence him to the practice of holiness, than all the slavish fears of hell can do. A fear, lest he should be deprived of that sweetness of communion with God, with which he is favoured, will constrain him to say to his lusts, as the fig-tree in Jotham’s parable, “ Should I forsake my sweetness, and my good fruit, and go to be promoted over you ? ” “ Shall I leave the spiritual delight which I had, in the communion with my God and Saviour, and have fellowship with you ? ” Or, if, for his iniquities, he be already under the dreadful frowns of his heavenly Father ; his recollection of the comfort which he formerly enjoyed, and of which he is now deprived, will make him say, “ I will go and return to my first husband ; for then was it better with me than now. ” ’ p. 44.

Nothing can be more important, at once to the comfort, and the fruitfulness of the Christian life, than a clear discernment of *the difference between the Law and the Gospel*.

‘ If an exercised and *disquieted* Christian, do not distinctly know the difference between the law and the gospel, he cannot attain to solid tranquillity, or established comfort of soul. He will always be in danger of building his hope and comfort, partly, if not wholly, upon his own graces and performances, instead of grounding them wholly, on the surety-righteousness of Jesus Christ ; and so, he shall be perpetually disquieted by anxious and desponding fear. For since the law knows nothing of pardon of sin, the transgressions which he is daily committing, will be greater grounds of fear to him, than his graces and performances can be, of hope. The spirit of a depressed Christian, cannot be raised to solid consolation ; but by being able so to distinguish between the law and the gospel, as to rely only, and with settled confidence, on the spotless righteousness

of the second Adam, presented to him in the gospel, for all his title "to the justification of life." pp. 158, 9.

Dr. Colquhoun makes frequent appeals to the consciences of those who are living under the infatuation which persuades them to rest their hopes upon an already violated covenant.

'How inexpressibly *miserable* are they, who are alive to the law as a covenant of works! They may "have a name to live, but they are *dead*." They are dead to God; to the favour, the image, the service, and the enjoyment of God. They are legally dead; for they are under the tremendous curse of the violated law, and are liable, every moment, to the intolerable and eternal wrath of Almighty God. They are morally dead likewise; for they are destitute of spiritual life; and they have no inclination, nor ability, to live unto God. Such persons know not, what it is to live a life, either of justification, or of sanctification, or of consolation. The righteous law condemns them, because they have transgressed it; and its awful sentence not only shuts them up under the dominion of spiritual death, but binds them over to all the horrors of death eternal. Oh! secure sinner, the state in which you are, is that of a criminal condemned to death, temporal, spiritual, and eternal. Do not say, "I hope, that is not *my* state:" for you "are of the works of the law;" you are depending on your own works, for a title to the favour of God, and the happiness of heaven; and this renders it *certain*, that you are under the curse or condemning sentence of the law; for thus saith the Spirit of inspiration, "As many as are of the works of the law, are under the curse." O renounce, and that without delay, all dependance on your own works. Believe that, the Lord Jesus with his righteousness and salvation, is freely, wholly, and particularly, offered to you; and, relying on his consummate righteousness alone, for all your right to justification and salvation, trust in him, not only for deliverance from the curse of the law, but for complete salvation. So shall you become dead to the law of works, and, in union with the second Adam, be instated in the covenant of grace.' pp. 277, 8.

Art. IV. *Notes on a Journey in America, from the Coast of Virginia to the Territory of Illinois.* By Morris Birkbeck, Author of "Notes on a Tour through France." The Third Edition, 8vo. pp. 163. London, 1818.

DAUNTLESS must be the adventurer, highly developed in his cranium must be the organ of locomotiveness, whom this plain and unvarnished tale of the hardships, the privations, and the discomforts to be encountered in an American journey, shall not put out of love with emigration. Much credit is due to the intelligent Writer for having taken such pains to disenchant the fancy of his readers, by laying open before them the whole truth of what they may possibly gain and what they must certainly part with, in an exchange of situation on which so

many have heedlessly rushed. There are some men in whom the ardent love of enterprise, aided by disgust at present evils, will be stimulated rather than repressed by the representation Mr. Birkbeck has given of his plan. The object, stripped of all that indefiniteness which gave it the dangerous power of fascinating many who would shrink from the naked reality, may still have charms for the imaginations of a few whose sterner taste, rejecting the mere decorative circumstances and conveniences of an *artificialized* state of society, finds a congenial element in the rudely simple and the wildly free. In the motives by which our Author, and some of his friends who have subsequently joined him, have been avowedly actuated, men of this character will, no doubt, entirely sympathize.

‘ Before I enter on these new cares and toils,’ says Mr. Birkbeck, ‘ I must take a parting glance at those I have left behind.’

‘ How many are there, who, having capitals in business which would be equal to their support at simple interest, are submitting to privations under the name of economy, which are near a-kin to the sufferings of poverty; and denying themselves the very comforts of life to escape taxation; and yet their difficulties increase, their capitals moulder away, and the resources fail on which they had relied for the future establishment of their families.

‘ A nation, with half its population supported by alms, or poor-rates, and one fourth of its income derived from taxes, many of which are dried up in their sources, or speedily becoming so, must teem with emigrants from one end to the other: and, for such as myself, who have had “ nothing to do with the laws but to obey them,” it is quite reasonable and just to secure a timely retreat from the approaching crisis— either of anarchy or despotism.

‘ An English farmer, to which class I had the honour to belong, is in possession of the same rights and privileges with the *Villeins* of old time, and exhibits for the most part, a suitable political character. He has no voice in the appointment of the legislature unless he happen to possess a freehold of forty shillings a year, and he is then expected to vote in the interest of his landlord. He has no concern with public affairs excepting as a tax-payer, a parish officer, or a militia man. He has no right to appear at a county meeting, unless the word *inhabitant* should find its way into the sheriff’s invitation: in this case he may shew his face among the nobility, clergy, and freeholders:—a felicity which once occurred to myself, when the inhabitants of Surrey were invited to assist the gentry in crying down the Income Tax.

‘ Thus, having no elective franchise, an English farmer can scarcely be said to have a political existence, and political duties he has none, except such, as under existing circumstances, would inevitably consign him to the special guardianship of the Secretary of State for the home department.

‘ In exchanging the condition of an English farmer for that of an American proprietor, I expect to suffer many inconveniences; but I

am willing to make a great sacrifice of present ease, were it merely for the sake of obtaining in the decline of life, an exemption from that wearisome solicitude about pecuniary affairs, from which, even the affluent find no refuge in England; and for my children, a career of enterprize, and wholesome family connections, in a society whose institutions are favourable to virtue; and at last the consolation of leaving them efficient members of a flourishing, public-spirited, energetic community, where the insolence of wealth, and the servility of pauperism, between which, in England, there is scarcely an interval remaining, are alike unknown.' pp. 8—10.

Our Author's first impressions, on landing at Norfolk, a large town, containing 10,000 inhabitants, were by no means of the most pleasurable description.

'A large market-house in the centre of the principal street, with negroes selling for their masters fine vegetables, and bad meat—the worst I ever saw, and dearer than in England. Veal, such as never was exposed in an English market, 10½d. per lb.; lamb of similar quality and price. Most wretched horses waiting, without food or shelter, to drag home the carts which had brought in the provisions;—but, worst of all, the multitudes of negroes, many of them miserable creatures, others cheerful enough; but on the whole, this first glimpse of a slave population is extremely depressing: And is it, thought I, to be a member of such a society that I have quitted England!' p. 12.

'I saw two female slaves and their children sold by auction in the street,—an incident of common occurrence here, though horrifying to myself and many other strangers. I could hardly bear to see them handled and examined like cattle: and when I heard their sobs, and saw the big tears roll down their cheeks at the thought of being separated, I could not refrain from weeping with them. In selling these unhappy beings little regard is had to the parting of the nearest relations. Virginia prides itself on the comparative mildness of its treatment of the slaves: and in fact they increase in numbers, many being annually supplied from this state to those farther south, where the treatment is said to be much more severe. There are regular dealers, who buy them up and drive them in gangs, chained together, to a southern market. I am informed that few weeks pass without some of them being marched through this place. A traveller told me that he saw, two weeks ago, one hundred and twenty sold by auction, in the streets of Richmond; and that they filled the air with their lamentations.' p. 21.

The condition of the slaves in Virginia 'under the mild treatment they are said to experience,' and that of our English labourers, to which it has been represented as preferable, are very strikingly contrasted in the following exposure of the absurd allegation.

'I know and lament the degraded state of dependent poverty, to which the latter have been gradually reduced, by the operation of laws originally designed for their comfort and protection. I know also, that many slaves pass their lives in comparative ease, and seem

to be unconscious of their bonds, and that the *most wretched* of our paupers might envy the allotment of the *happy* negro: this is not, however, instituting a fair comparison, to bring the opposite extremes of the two classes into competition. Let us take a view of some particulars which operate generally.

‘ In England, exertion is not the result of personal fear: in Virginia, it is the prevailing stimulus.

‘ The slave is punished for mere *indolence*, at the discretion of an *overseer*:—The peasant is only punished by the law when guilty of a crime.

‘ In England, the labourer and his employer are equal in the eye of the law. Here, the law affords the slave no protection, unless a white man gives testimony in his favour.

‘ Here, any white man may insult a black with impunity; whilst the English peasant, should he receive a blow from his employer, might and would return it with interest, and afterwards have his remedy at law for the aggression.

‘ The testimony of a peasant weighs as much as that of a lord in a court of justice; but the testimony of a slave is never admitted at all, in a case where a white man is opposed to him.

‘ A few weeks ago, in the streets of Richmond, a friend of mine saw a white boy wantonly throw quick-lime in the face of a negro-man. The man shook the lime from his jacket, and some of it accidentally reached the eyes of the young brute. This casual retaliation excited the resentment of the brother of the boy, who complained to the slave's owner, and actually had him punished with thirty lashes. This would not have happened to an English peasant.’ pp. 22, 3.

Mr. Birkbeck states, that he heard from the Virginian slave-master no defence of slavery. Some extenuation of the practice was attempted on the score of expediency, or necessity, but no vindication of the principle. It is an evil, he says, which all deplored, which many were anxious to fly, but for which no one could devise a remedy. Fear and indolence seem, indeed, in this respect, to counterbalance, or rather to negative each other's influence in the mind of the American. On the one hand, ‘ the accursed practice of slave-keeping’ has entailed habits of indolence,* which indispose a man to wait upon himself; it has also produced universally a ‘bigoted aversion’ to domestic service among those who must subsist by labour, and have no objection to earn their subsistence by any other species of labour; the very terms slave and servant being held synonymous. On the other hand, the mildest masters are represented as peculiarly

* ‘ I suspect,’ the Author says in another place, ‘ that indolence is the epidemic evil of the Americans. If you enquire of hale young fellows, why they remain in this listless state;—“ We live in freedom,” they say, “ we need not work like the English.” Thus they consider it their privilege and do nothing! And so life is whiled away in a painful state of yawning lassitude.’

exposed to the dangers of their slaves' resentment. One gentleman, who was suffering under the effects of a poisonous potion administered by a negro, his personal servant, 'to whom he had given indulgences and privileges unknown to the most favoured valet of an English gentleman,' merely in consequence of some slight unintentional affront, durst not, on account of the state of his health, encounter the rain, but was wretched at the thought of his family remaining for one night without his protection—from his own slaves! Thus it is that this evil, thrice accursed, curses alike him who inflicts and him who suffers it.

'Perhaps it is in its depraving influence on the moral sense of both slave and master,' remarks Mr. Birkbeck, 'that slavery is most deplorable. Brutal cruelty, we may hope, is a rare and transient mischief; but the degradation of soul is universal, and, as it should seem, from the general character of free negroes, indelible. *All America is now suffering in morals through the baneful influence of negro slavery, partially tolerated, corrupting justice at the very source.*'

This 'broadest foulest blot' still prevails over a large portion of the United States; it has 'taken fast hold' of Kentucky, Tennessee, and all the new States to the south. On this account, our Author's choice, otherwise restricted by considerations relating to climate, was circumscribed within limits comparatively narrow. 'For if,' he says, 'political liberty be so precious, that to obtain it, I can forego the well earned comforts of an English home, it must not be to degrade myself, and corrupt my children by the practice of slave keeping.'

Mr. B. has occasion to animadvert on the disgraceful neglect of the public convenience and safety, manifested in respect to the state of the roads, which a few dollars, properly applied, would, in some cases, render 'safe and even delightful.' The perils of his ride served, however, 'to evince the excellence of the drivers and horses, and the wonderful strength of their slight-looking vehicles.' He takes leave of Virginia, confirmed in his detestation of slavery, but still 'with esteem for the general character of the Virginians,' among whom he found a higher tone of moral feeling than he had anticipated.

On arriving at M'Connell's Town on their route to Pittsburg, our Author's party, nine in number, found, at the end of the line of stages by which they had hitherto been travelling, one hundred and thirty miles of mountain country between them and the place of their destination. Let not our readers, while sitting over their glass of wine or their tea, imagine that this discovery occasioned any dismay or perplexity, or that it is dwelt upon by our Author as affording scope for the heroic or the romantic. No vehicles could be hired; the alternative was to stay or to *walk off*. Separating each his bundle

from the little they had of travelling stores, the whole party most cheerfully set forward on their mountain pilgrimage.

‘ We have now fairly turned our backs on the old world, and find ourselves in the very stream of emigration. Old America seems to be breaking up, and moving westward. We are seldom out of sight, as we travel on this grand track, towards the Ohio, of family groups, behind and before us, some with a view to a particular spot, close to a brother perhaps, or a friend, who has gone before, and reported well of the country. Many like ourselves, when they arrive in the wilderness, will find no lodge prepared for them.

‘ A small waggon (so light that you may almost carry it, yet strong enough to bear a good load of bedding, utensils and provisions, and a swarm of young citizens, — and to sustain marvellous shocks in its passage over these rocky heights) with two small horses; sometimes a cow or two, comprises their all; excepting a little store of hard-earned cash for the land office of the district; where they may obtain a title for as many acres as they possess half dollars, being one fourth of the purchase money. The waggon has a tilt, or cover, made of a sheet, or perhaps a blanket. The family are seen before, behind, or within the vehicle, according to the road or weather, or perhaps the spirits of the party.

‘ The New Englanders, they say, may be known by the cheerful air of the women advancing in front of the vehicle; the Jersey people by their being fixed steadily within it; whilst the Pennsylvanians creep lingering behind, as though regretting the homes they have left. A cart and single horse frequently afford the means of transfer, sometimes a horse and pack-saddle. Often the back of the poor pilgrim bears all his effects, and his wife follows, naked-footed, bending under the hopes of the family.

‘ The mountain tract we have passed is exceedingly romantic, as well as fertile, and is generally cultivated in a good style, excepting the rudest parts. It would be a delightful country to inhabit, but for the rigour of the winter.’ pp. 31—83.

The Americans are great travellers, and are better acquainted in general, it is said, ‘ with the vast expanse of country, stretching over their eighteen states, (of which Virginia alone nearly equals Great Britain in extent,) than the English with their ‘ little island.’ Our Author met at Washington (in Pennsylvania) a respectable farmer and his wife, from the neighbourhood of Cincinnati, well mounted and equipped, on their way to visit their friends at New York and Philadelphia, a distance of seven hundred miles. Five hundred persons pass every summer down the Ohio from Cincinnati to New Orleans, as traders or boatmen, and return on foot. By water, the distance is seventeen hundred miles, and the walk back a thousand. ‘ Yesterday,’ he says in another part of the Journal, ‘ I heard a lady mentioned familiarly (with no mark of admiration) who is coming from Tennessee, twelve hundred miles, to Pittsburg with an infant;

'preferring horseback to boating up the river.' A complete equipment for such an expedition, consists of a pacing horse, a blanket under the saddle, another upon it, and a pair of saddle bags, with great coat and umbrella strapped behind. The nature of the accommodations to be expected, may be guessed at from the following specimen.

'The taverns in the great towns east of the mountains which lay in our route, afford nothing in the least corresponding with our habits and notions of convenient accommodation: the only similarity is in the expence. At these places all is performed on the gregarious plan: every thing is public by day and by night;—for even night in an American Inn affords no privacy. Whatever may be the number of guests, they must receive their entertainment *en masse*, and they must sleep *en masse*. Three times a-day the great bell rings, and a hundred persons collect from all quarters to eat a hurried meal, composed of almost as many dishes. At breakfast you have fish, flesh, and fowl, bread of every shape and kind, butter, eggs, coffee, tea—every thing, and more than you can think of. Dinner is much like the breakfast, omitting the tea and coffee; and supper is the breakfast repeated. Soon after this meal, you assemble once more, in rooms crowded with beds, like the wards of an hospital; where, after undressing in public, you are fortunate if you escape a partner in your bed, in addition to the myriads of bugs, which you need not hope to escape.

'But the horrors of the kitchen from whence issue these shoals of dishes, how shall I describe, though I have witnessed them.—It is a dark and sooty hole, where the idea of cleanliness never entered, swarming with negroes of all sexes and ages, who seem as though they were bred there: without floor, except the rude stones that support a raging fire of pine logs, extending across the entire place; which forbids your approach, and which no being but a negro could face.' pp. 38,9.

Between Beall's Tavern and Wheeling, on the banks of the Ohio, (which is here divided into two channels of five hundred yards each, by an island of three hundred acres,) our travellers experienced some inconvenience from 'the numerous crossings of the two creeks.' At this place they were overtaken by a drenching thunder storm, alluded to in the following note.

'We took shelter from the storm in a tavern at the landing place; and having dried our clothes by a good fire, we cheerfully resumed our course, in hopes of a fine evening for our ride of ten miles to St. Clairsville, but the storm continuing, we rode nearly the whole of the way under torrents. We had sundry foaming creeks to ford, and sundry log-bridges to pass, which are a sort of commutation of danger. We had a very muddy road, over hills of clay, with thunder and rain during nearly the whole of this our first stage:—Such thunder and such rain as we hear of, but seldom witness, in England:—and thus our party, of nine cavaliers, five male and four female, made our gallant entrée into the western territory. To see the cheerful confidence which our young people opposed to difficulties, so new to them, was, to me, a more agreeable sight at that time, than the fairest weather,

the noblest bridges, and the best roads could have afforded. It was truly a gallant train, making their way in Indian file, through the tempest, across those rocky creeks, swelled with the fresh torrents that were pouring in on every side.' p. 54.

St. Clairsville consists of about one hundred and fifty houses. Our Author takes leave of it with the remark, that an American town is on the whole a disagreeable thing to him; 'and so indeed, (he adds) is an English one!' But one peculiarity strictly American, must be allowed to make some difference between the two.

'In viewing the Americans, and sketching, in a rude manner, as I pass along, their striking characteristics, I have seen a deformity so general that I cannot help esteeming it national, though I know it admits of very many individual exceptions. I have written it and then erased it, wishing to pass it by: but it won't do:—it is the truth, and to the truth I must adhere. Cleanliness in houses and too often in person, is neglected to a degree which is very revolting to an Englishman.

'America was bred in a cabin: this is not a reproach; for the origin is most honourable: but as she has exchanged her hovel of unhewn logs for a framed building, and that again for a mansion of brick, some of her cabin habits have been unconsciously retained. Many have already been quitted; and, one by one, they will all be cleared away, as I am told they are now in the cities of the eastern states.

'There are, I believe, court-houses, which are also made use of as places of worship, in which filth of all kinds have been accumulating ever since they were built. What reverence can be felt for the majesty of religion, or of the laws, in such sties of abomination? The people who are content to assemble in them can scarcely respect each other.—Here is a bad public example. It is said, that to clean these places is the office of no one—But why is no person appointed? Might it not be inferred that a disregard to the decencies of life prevails through such a community?' pp. 107, 8.

At length, our travellers arrive at the back woods, and at the foot of a rugged hill in Indiana, were compelled to make their first experiment of camping out.

'A traveller in the woods should always carry flint, steel, tinder, and matches, a few biscuits, a half-pint phial of spirits, and a tin cup, a large knife or tomahawk; then with his two blankets, and his great coat, and umbrella, he need not be uneasy, should any unforeseen delay require his sleeping under a tree.

'Our party having separated, the important articles of tinder and matches were in the baggage of the division which had proceeded, and as the night was rainy and excessively dark, we were for some time under some anxiety lest we should have been deprived of the comfort and security of a fire. Fortunately, my powder flask was in my saddle-bags, and we succeeded in supplying the place of tinder, by moistening a piece of paper, and rubbing it with gunpowder. We placed our touch-paper on an old cambric handkerchief, as the most

readily combustible article in our stores. On this we scattered gunpowder pretty copiously, and our flint and steel soon enabled us to raise a flame, and collecting dry wood, we made a noble fire. There was a mattress for the lady, a bearskin for myself, and the load of the packhorse as a pallet for the boy. Thus, by means of great coats, and blankets, and our umbrellas spread over our heads, we made our quarters comfortable, and placing ourselves to the leeward of the fire, with our feet towards it, we lay more at ease than in the generality of taverns. Our horses fared rather worse, but we took care to tie them where they could browse a little, and occasionally shifted their quarters. We had a few biscuits, a small bottle of spirits, and a phial of oil: with the latter we contrived, by twisting some twine very hard, and dipping it in the oil, to make torches; and after several fruitless attempts we succeeded in finding water; we also collected plenty of dry wood. "Camping out," when the tents are pitched by daylight, and the party is ready furnished with the articles which we were obliged to supply by expedients, is quite pleasant in fine weather: my companion was exceedingly ill, which was in fact, the cause of our being benighted; and never was the night's charge of a sick friend undertaken with more dismal forebodings, especially during our ineffectual efforts to obtain fire, the first blaze of which was unspeakably delightful: after this, the rain ceased, and the invalid passed the night in safety; so that the morning found us more comfortable than we could have anticipated.' pp. 95—97.

The effect of the view of a noble expanse of country, which presented itself on their reaching Mount Vernon, after having been buried for some days in deep forests, is represented as extremely delightful.

'To travel day after day, among trees of a hundred feet high, without a glimpse of the surrounding country, is oppressive to a degree which those cannot conceive who have not experienced it; and it must depress the spirits of the solitary settler to pass years in this state. His visible horizon extends no farther than the tops of trees which bound his plantation—perhaps, five hundred yards. Upwards he seeks the sun, and sky, and stars, but around him an eternal forest, from which he can never hope to emerge:—not so in a thickly settled district.'

The physical effects of the perpetual incarceration of a thorough woodland life, are visible in the complexion of the backwood's man. Mr. B. saw a family of this description, who exhibited, in their appearance, 'one pale yellow, without the slightest tint of 'healthful bloom.'

'In passing through a vast expanse of the backwoods, I have been so much struck with this effect, that I fancy I could determine the colour of the inhabitants, if I was apprised of the depth of their immersion; and, *vice versa*, I could judge of the extent of the "clearing" if I saw the people. The blood, I fancy, is not supplied with its proper dose of oxygen from their gloomy atmosphere, crowded with

vegetables growing almost in the dark, or decomposing ; and, in either case, abstracting from the air this vital principle.' pp. 122, 3.

Trees are, however, most interesting objects to the American traveller. Mr. Birkbeck speaks of them as being always beautiful, and sometimes, in the rich bottoms, ' they exhibit a grand ' assemblage of gigantic beings, which carry the imagination ' back to other times, before the foot of a white man had touched ' the American shore.' Owing to their crowded growth, they are often very lofty, straight, and clear in their stems, rising eighty or ninety feet without a branch, and then spreading out into full luxuriance of foliage. The white oak is ' the glory of ' the upland forest.' The sycamore, in marshy bottoms, attains an unwieldy bulk, often six or seven feet in diameter. One morning, as the party sat at breakfast, they heard a report like the discharge of a cannon. It was one of these immense trees, which had just arrived at its term, and fallen under the weight of age. Their hostess missed it instantly from a venerable group, about a quarter of a mile distant. Through an upland forest, of white oak, comprising thousands of that magnificent species, measuring fourteen or fifteen feet in circumference, a hurricane, which traversed the entire western country in a north-east direction, had, about seven years before, opened itself a passage for the space of a mile in breadth, leaving a scene of extraordinary desolation.

' We pass immediately on, after viewing these massive trunks, the emblems of strength and durability, to where they lie tumbled over each other, like scattered stubble, some torn up by the roots, others broken off at different heights, or splintered only, and their tops bent over and touching the ground :—such is the irresistible force of these impetuous airy torrents.'

Mr. Birkbeck and his friend, after a very extensive survey of the country, decided at length to fix upon a locality within the south east district of Illinois, as the scene of their future operations, and constituted themselves land-owners accordingly, by the payment of one-fourth of the purchase money of fourteen hundred and forty acres each, comprising part of a beautiful and rich ' prairie,' bounded by timber land, about six miles distant from the Big, and the same from the Little Wabash, both navigable rivers. ' An English farmer, possessing three thousand ' pounds, besides the charges of removal, may,' he says, ' establish himself well as a proprietor and occupier of such an ' estate.' But ' those, who are not screwed up to the full pitch ' of enterprise, had better,' he thinks, ' remain in Old England, ' than attempt agriculture, or business of any kind, (manual ' operations excepted,) in the Atlantic States.'

‘ On these estates we hope to live much as we have been accustomed to live in England : but this is not the country for fine gentlemen, or fine ladies, of any class or description, especially for those who love state, and require abundance of attendants.

‘ There prevails, however, so much good sense and useful knowledge, joined to a genuine warmth of friendly feeling, a disposition to promote the happiness of each other, that the man who is lonely among them is not formed for society. Such are the citizens of these new states, and my unaffected and well considered wish is to spend among them the remainder of my days.

‘ The social compact here is not the confederacy of a few to reduce the many into subjection ; but is indeed, and in truth, among these simple republicans, a combination of talents, moral and physical, by which the good of all is promoted in perfect accordance with individual interest. It is, in fact, a better, because a more simple state than was ever portrayed by an Utopian theorist.

‘ But the people, like their fellow men, have their irregular and rude passions, and their gross propensities and follies ; suited to their condition, as weeds to a particular soil : so that this, after all, is the real world, and no poetical Arcadia.

‘ One agreeable fact, characteristic of these young associations, presses more and more upon my attention :—there is a great amount of social feeling, much real society in new countries, compared with the number of inhabitants. Their importance to each other on many interesting occasions creates kind sentiments. They have fellow-feeling in hope and fear, in difficulty and success, and they make ten-fold more of each other than the crowded inhabitants of populous countries.’ pp. 114, 5.

The Author is clear, that it would not be advisable for persons of any other description than *working* farmers, to remove from Great Britain to the Eastern States, in order to practise agriculture. But an industrious working family might, by the amount of capital required in England as a renter, *own* and cultivate a much better farm, west of the Ohio. Artisans, he thinks, would generally succeed, and labourers of all sorts would improve their condition, because dear as are most of the conveniences, and even necessities of life in America, especially east of the mountains, except the simple produce of the soil, the value of labour is more than proportionably great.

‘ Every service performed for one man by another, must be purchased at a high rate, much higher than in England : therefore, as long as he is obliged to purchase more than he sells of this service, or labour, he is worse off than at home : but, the moment he begins to perform his part as an American, the balance will turn in his favour, and he will earn, in the plainest occupation, double his subsistence.’

Emigrants, who calculate upon living *cheap* before they have obtained a settlement, are frequently exposed to the greatest inconveniences, in consequence of being obliged to spend all their money before they begin to live as ‘ Americans.’ The

difficulties which settlers of the poorer class have to encounter, in a country entirely new, are such as a constitution of iron, and nerves of brass, might seem to be requisite to surmount.

‘ The land, when intended for sale, is laid out in the government surveys in quarter sections of 160 acres, being one fourth of a square mile. The whole is then offered to the public by auction, and that which remains unsold, which is generally a very large proportion, may be purchased at the land office of the district, at two dollars per acre, one fourth to be paid down, and the remaining three-fourths at several instalments, to be completed in five years.

‘ The poor emigrant, having collected the eighty dollars, repairs to the land office, and enters his quarter section, then works his way without another “cent” in his pocket, to the solitary spot, which is to be his future abode, in a two horse waggon, containing his family, and his little all, consisting of a few blankets, a skillet, his rifle, and his axe. Suppose him arrived in the spring: after putting up a little log cabin, he proceeds to clear, with intense labour, a plot of ground for Indian corn, which is to be their next year’s support; but, for the present, being without means of obtaining a supply of flour, he depends on his gun for subsistence. In pursuit of the game, he is compelled, after his day’s work, to wade through the evening dews, up to the waist, in long grass, or bushes, and returning, finds nothing to lie on but a bear’s skin on the cold ground, exposed to every blast through the sides, and every shower through the open roof of his wretched dwelling, which he does not even attempt to close, till the approach of winter, and often not then. Under these distresses of extreme toil and exposure, debarred from every comfort, many valuable lives have sunk, which have been charged to the climate.

‘ The individual whose case is included in this seeming digression, escaped the ague, but he lay three weeks delirious in a nervous fever, of which he yet feels the remains, owing, no doubt, to excessive fatigue. Casualties, doubly calamitous in their forlorn estate, would sometimes assail them. He, for instance, had the misfortune to break his leg at a time when his wife was confined by sickness, and for three days they were only supplied with water, by a child of two years old, having no means of communicating with their neighbours (neighbours of ten miles off perhaps) until the fourth day. He had to carry the little grain he could procure twelve miles to be ground, and remembers once seeing at the mill, a man who had brought his, sixty miles, and was compelled to wait three days for his turn.

‘ Such are the difficulties which these pioneers have to encounter; but they diminish as settlements approach each other, and are only heard of by their successors. The number of emigrants who passed this way, was greater last year than in any preceding; and the present spring they are still more numerous than the last. Fourteen waggons yesterday, and thirteen to-day, have gone through this town. Myriads take their course down the Ohio. The waggons swarm with children. I heard to-day of three together, which contain forty-two of these young citizens. The wildest solitudes are to the taste of some people. General Boon, who was chiefly instrumental in the first settlement of Kentucky, is of this turn. It is said, that he is now, at

the age of seventy, pursuing the daily chase, two hundred miles to the westward of the last abode of civilized man. He had retired to a chosen spot, beyond the Missouri, which, after him is named Boon's Lick, out of the reach, as he flattered himself, of intrusion; but white men, even there, incroached upon him, and two years ago, he went back two hundred miles further.' pp. 59—62.

' Clerks, lawyers, and doctors,' mercantile adventurers, and master manufacturers in general, would, Mr. B. is of opinion, gain nothing by an exchange of countries.

The picture which this volume presents of the native American, is by no means prepossessing. We have already alluded to the representation given of their indolence. In this national trait, the *Indian* still seems to discover itself as the *substratum* of those modifications of character, superinduced by the circumstances of civilized society, serving to show to what general class of the great family, the genuine American is to be referred. In some other respects, the people still exhibit the signs of immature civilization. Intellectual culture has made but very little progress. Nature, in vain, exhibits every form of beauty and grandeur: 'There are no organs of perception,' says Mr. Birkbeck, 'no faculties as yet prepared in this country, for the enjoyment of these exquisite combinations.'

'The grand in scenery I have been shocked to hear, by American lips, called disgusting, because the surface would be too rude for the plough; and the epithet of *elegant* is used on every occasion of commendation but that to which it is appropriate in the English language.

'An *elegant improvement*, is a cabin of rude logs, and a few acres with the trees cut down to the height of three feet, and surrounded by a worm-fence, or zig-zag railing. You hear of an *elegant* mill, an *elegant* orchard, an *elegant* tan-yard, &c. and familiarly of *elegant* roads,—meaning such as you may pass without extreme peril. The word implies eligibility or usefulness in America, but has nothing to do with taste; which is a term as strange to the American language, where I have heard it spoken, as comfort is said to be to the French, and for a similar reason:—the idea has not yet reached them. Nature has not yet displayed to them those charms of distant and various prospect, which will delight the future inhabitants of this noble country.'

Scientific pursuits engage but little attention, their reading being confined for the most part, to politics, history, and poetry. 'Science is not,' says our Author, 'cultivated, as in England, for its own sake.' The time which might be thus advantageously occupied, is yawned away. The life and habits of their own Franklin, would read them a very different lesson, but even his name is not often heard among them.

'Nature has done much for them, and they leave much to nature: but they have made *themselves* free: this may account for their indifference to science, and their zeal in politics.'

They are free ; and although political liberty will not supersede the necessity of those moral incentives, under the regulating influence of which, the mind can alone be brought to act with sustained energy, we have only to compare the intellectual condition of this people with that of the population of the old world, to perceive how vast a good is liberty. Compare with the half-civilized American, the Spaniard, the German, or the Irishman, taking the specimens of each from the lower classes, and let the result speak for itself as to the relative advantages of the political systems under which their characters have respectively been formed. The *low* Irish, as they are called even in America, are found, when there, still to retain that degradation of mind which is induced by their religious and political condition, and perpetuated by their old habit of whiskey drinking. 'As in London,' says our Author, 'they fill the lowest departments of labour in the manufactures, or serve the bricklayers : they are rude and abandoned, with ample means of comfort and independence. The low Irish and the freed negro, stand at nearly the same degree on the moral scale, being depressed equally by early associations.'

When we recollect how recently America was one vast wilderness,* how rapidly she has risen from an assemblage of disconnected colonies into a nation, and how little time has been afforded for the arrangement and perfecting of her domestic policy, it will appear to be only astonishing, that society has, under such circumstances, attained so high a pitch of maturity, as already to enter into rivalry with the state of things under the full-grown institutions, and complicate policy of European states. Capital and population are here beheld operating according to their natural laws ; and the association of men is seen taking place, on the simple principle of cohesion. The phenomenon is, in all respects, most instructive to the political economist, and the statesman. 'Why,' exclaims Mr. Birkbeck, 'do not the governments of Europe afford such an asylum, in their vast and gloomy forests, for their increasing myriads of paupers ! This would be an object worthy a convention of sovereigns.'

Art. V. *Childe Harold's Pilgrimage*. Canto the Fourth. By Lord Byron, 8vo. pp. 257, Price 12s. 1818.

LITTLE more than a third part of this volume is occupied with the poem of *Childe Harold*. The remainder, with the exception of a ballad and a sonnet, consists of a series of notes

* 'Twenty years ago, the vast region, comprising the states of Ohio and Indiana, and the territory of Illinois and Michigan, only counted 30,000 ; the number that are now living, and living happily, in the little county of Hamilton, which is something under the regular dimensions of 20 miles square.'

compiled by the Author of the "Historical Illustrations," which have subsequently made their appearance in a bulky volume, as an additional appendix to this Fourth Canto. If his Lordship's composition really stood in need of so large a commentary, it would be an unfortunate circumstance for his fame as a poet, since he must in that case have submitted either to be read without being understood, or to be very little read at all. But if these annotations are not necessary to the reader's enjoyment of the poem, we cannot but think that his Lordship would have done well to anticipate their eventual separation from it, since bodies of so different specific gravity are scarcely likely to float down to posterity together, and to have given the public his own portion of the volume at a somewhat less costly rate, in the shape of another poetical pamphlet. We do not deny that the notes are highly entertaining, but their connexion with the text is often very slender. Some of them stretch into the length of dissertation, nor are these of the least interest; but the heterogeneous and desultory nature of the whole compilation, exceedingly detracts from its value. The materials thus loosely thrown together, might have been woven into a very interesting topographical memoir, or have formed the basis of an extended essay on the literature of Italy. The contents of this part of the volume will come more distinctly under our notice in reviewing Mr. Hobhouse's work.

Our disinclination to know the Author of *Childe Harold* in any other character than that of a poet, which is, according to established courtesy, an imaginary character, and for the convenience, at least the pleasure of the reader, it is fit this practical fiction should be held legal,—would induce us to pass over also his Lordship's prefatory epistle. It is, however, necessary to refer to the statement, that in the conduct of this concluding canto, 'there will be found less of the pilgrim than in any of the preceding, and that little slightly, if at all, separated from the author speaking in his own person.'

'The fact is, that I had become weary of drawing a line which every one seemed determined not to perceive: like the Chinese in Goldsmith's "Citizen of the World," whom nobody would believe to be a Chinese, it was in vain that I asserted, and imagined, that I had drawn a distinction between the author and the pilgrim: and the very anxiety to preserve this difference, and disappointment at finding it unavailing, so far crushed my efforts in the composition, that I determined to abandon it altogether,—and have done so. The opinions which have been or may be formed on that subject, are now a matter of indifference; the work is to depend on itself, and not on the writer.'

This, we think, is a rather awkward attempt of his Lordship to throw upon the wilfulness of his readers, the failure attributable to an original deficiency of distinctness in his own concep-

tions. 'The pilgrim' had never even a poetical existence, as a separate personality. Childe Harold always appeared to be nothing more than a pretence, on the part of the Author, for speaking in the third person; and that the fiction was viewed in this light, as a mere form of speech, is not the fault of the reader. We have already given our reasons for the opinion, that the noble Author would not have succeeded in the attempt to give shape and substance and individuality to ideal beings of a character totally different from the one which meets us under so many disguises, but with the strong marks of identity, throughout his poems. His first thought may have been, to make of Childe Harold an imaginary pilgrim; but this design must have been abandoned in the first stage of its execution, since the poem has no plan, no action, no dramatic incident which might serve to develop the character of his hero. The way in which he is made to declaim and philosophize, reminds the reader of that celebrated dramatic exhibition, the Lecture on Heads, in which busts of different costume and character were placed before the audience, but the lecturer was still the actor and spokesman. It is pretty nearly the same with Lord Byron's characters; they have ever the same face, the strong unconcealable marks of identity still prevailing over the scenic disguise. But with regard to Childe Harold, we cannot imagine that the Author was ever honestly solicitous to guard against the mistake which he would fain represent as injurious, claiming, as it should seem, the magnanimity of being 'now' indifferent to the injury. We apprehend, that by whatever means, or in whatever character, his Lordship might most easily have secured notoriety, that object attained, it would at all times have mattered little in his opinion, that the admiration won from his contemporaries, should have left esteem and sympathy far behind. And if he found that the dark and mysterious fancy portrait, which the public mistook for a real likeness, laid hold of the imagination, and fascinated while it seemed to repel, it is more than probable that the artist was not displeased at having attributed to himself those strong and gloomy traits of character, which his own fancy had pictured in another. There is a species of sublimity of which *the bad* is susceptible, to which in the ideal hero, he might feel to have made some approach, and on this dark elevation he might not be unwilling to seem to stand, shrouded in the indefiniteness of the poetical character. However this may be, the Author by carrying on the poem in his own person, and laying aside entirely his pilgrim-domino, has taken the sure method completely to obliterate in the minds of his readers, the nicely-drawn distinction he in his first canto pretended to support.

The poem, now completed, may therefore, as a whole, be considered as a series of descriptive sketches and moral observations

made during his Lordship's travels, whose pilgrim-ship resolves itself into the plain reality of a philosophizing tourist. Assuredly, it demanded no ordinary powers of thought as well as of poetical skill, to impart the charm of continuous interest to a long succession of stanzas, cohering together by no other law than that of *juxta-position*.

But we need not repeat the opinion we have so frequently had occasion to express upon the general subject of Lord Byron's abilities, which, though not unlimited in their range, are undeniably of the highest order. The marks of limitation are evident in a prevailing sameness both of subject and of mode of thinking; the proof of superlative genius, is afforded by the poet's imparting to this sameness, the effect and interest of variety; by his being able to make the monotony of his thoughts, like the monotonies of Nature, unwearying and ever harmonious. The *jeu d'esprit*, entitled *Beppo*, reviewed in our last Number, and which is now acknowledged to be Lord Byron's, we have heard adduced in refutation of the opinion that the range of his talents is circumscribed. That poem evinces great versatility of *style*, but none of thinking. It shews that its author can imitate, like a nightingale, with surprising facility, the notes of inferior songsters; it exhibits, in fact, great cleverness, but nothing more. The powers of observation and satire which it displays, were known to belong to Lord Byron, before his wayward vanity led him to sport the incognito in that motley disguise. But the sort of limitation we speak of, relates to those higher efforts of a plastic imagination, by which our great poets have been able to people the regions of fancy with abstractions wearing the semblance of distinct personality. To a production of this kind, either in epic or dramatic composition, his Lordship cannot be presumed to be competent, till he has furnished some specimens of his talents very different from any that have yet appeared. In the mean time, we are not disposed to appreciate slightly the genius which shines out in the present poem.

The scene of this Fourth Canto opens at Venice.

' In Venice Tasso's echoes are no more,
And silent rows the songless gondolier;
Her palaces are crumbling to the shore,
And music meets not always now the ear:
Those days are gone—but Beauty still is here.
States fall, arts fade—but Nature doth not die,
Nor yet forget how Venice once was dear,
The pleasant place of all festivity,
The revel of the earth, the masque of Italy!

' But unto us she hath a spell beyond
Her name in story, and her long array
Of mighty shadows, whose dim forms despond

Above the dogeless city's vanish'd sway ;
 Ours is a trophy which will not decay
 With the Rialto ; Shylock and the Moor,
 And Pierre, can not be swept or worn away—
 The keystones of the arch ! though all were o'er,
 For us repeopled were the solitary shore.

' The beings of the mind are not of clay ;
 Essentially immortal they create
 And multiply in us a brighter ray
 And more beloved existence : that which Fate
 Prohibits to dull life, in this our state
 Of mortal bondage, by these spirits supplied
 First exiles, then replaces what we hate ;
 Watering the heart whose early flowers have died,
 And with a fresher growth replenishing the void.

' Such is the refuge of our youth and age,
 The first from Hope, the last from Vacancy ;
 And this worn feeling peoples many a page,
 And, may be, that which grows beneath mine eye :
 Yet there are things whose strong reality
 Outshines our fairy-land ; in shape and hues
 More beautiful than our fantastic sky,
 And the strange constellations which the Muse
 O'er her wild universe is skilful to diffuse :' pp. 4—6.

From Venice, the Pilgrim passes on to Arqua, where

' Pillared in their sarcophagus, repose
 The bones of Laura's lover ;

to Ferrara, where erst reigned ' the antique brood of Este,'
 which accordingly introduces an impassionate apostrophe to
 ' Torquato's injured shade ;' to Florence, where once again

' The Goddess lives in stone and fills
 The air around with beauty ;

and, finally, to Rome.

' The Niobe of Nations ! there she stands,
 Childless and crownless, in her voiceless woe ;
 An empty urn within her withered hands,
 Whose holy dust was scattered long ago ;
 The Scipio's tomb contains no ashes now ;
 The very sepulchres lie tenantless
 Of their heroic dwellers ; dost thou flow,
 Old Tiber ! through a marble wilderness ?

Rise, with thy yellow waves and mantle her distress.'

With Rome, the Canto is chiefly occupied, and here the pilgrimage has its bourn. Lord Byron has judged rightly, that no theme of equal interest remained to supply matter for carrying on the poem further. Not Rome itself, however, can make the plaintive egotist forget his griefs and injuries. While contem-

plating the palaces and the tombs of the Cesars, while loftily philosophizing on the rise and fall of empires, whose relics, a chaos of ruins, were spread beneath him,—in the midst of his enthusiasm, he is still cool enough to be able to digress to his own domestic affairs; like the tragic actor, who, in the very paroxysm of his mimic agonies, has his feelings perfectly at leisure for a whispered joke, and is thinking only of the green room or his benefit. The digressions are as well managed as possible, but still, the effect of these intrusive passages is, we think, incongruous with the majesty of the scene; and the reader feels it as an unwelcome interruption, to be called off to listen to the oft-told tale of Childe Harold's ineffable miseries, and to hear him denounce upon his unknown enemies 'the curse of his forgiveness.' Travellers inform us of a remarkable optical phenomenon which has been witnessed in Bohemia, produced by the refraction of the Sun's rays, when at a certain elevation: the spectator beholds his shadow thrown upon the clouds, dilated to a more than gigantic stature. Lord Byron seems to have permanently impressed upon his inward sense, a spectral illusion of analogous origin. Still, his own shadow immensely magnified, is seen reflected upon all the objects which surround him, and with this alone he seems to hold real communion, or to feel any real sympathy.

There is however one digression of a different character, which, although it has found its way into the papers of the day, we cannot refrain from transcribing.

'Hark! forth from the abyss a voice proceeds,
A long low distant murmur of dread sound,
Such as arises when a nation bleeds
With some deep and immedicable wound;
Through storm and darkness yawns the rending ground,
The gulf is thick with phantoms, but the chief
Seems royal still, though with her head discrown'd
And pale, but lovely, with maternal grief
She clasps a babe, to whom her breast yields no relief.
'Scion of chiefs and monarchs, where art thou?
Fond hope of many nations, art thou dead?
Could not the grave forget thee, and lay low
Some less majestic, less beloved head?
In the sad midnight, while thy heart still bled,
The mother of a moment, o'er thy boy,
Death hush'd that pang for ever: with thee fled
The present happiness and promised joy
Which fill'd the imperial isles so full it seem'd to cloy.
'Peasants bring forth in safety.—Can it be,
Oh thou that wert so happy, so adored!
Those who weep not for kings, shall weep for thee,
And Freedom's heart grown heavy, cease to hoard
Her many griefs for ONE; for she had pour'd

Her orisons for thee, and o'er thy head
Beheld her Iris.—Thou, too, lonely lord,
And desolate consort—vainly wert thou wed!
The husband of a year! the father of the dead!
' Of sackcloth was thy wedding garment made;
Thy bridal's fruit is ashes: in the dust
The fair-haired Daughter of the Isles is laid,
The love of millions! How we did entrust
Futurity to her! and, though it must
Darken above our bones, yet fondly deem'd
Our children should obey her child, and bless'd
Her and her hoped-for seed, whose promise seem'd
Like stars to shepherds' eyes:—'twas but a meteor beam'd.

' Woe unto us, not her; for she sleeps well:
The fickle reek of popular breath, the tongue
Of hollow counsel, the false oracle,
Which from the birth of monarchy hath rung
Its knell in princely ears, till the o'erstung
Nations have arm'd in madness, the strange fate
Which tumbles mightiest sovereigns, and hath flung
Against their blind omnipotence a weight
Within the opposing scale, which crushes soon or late,—

' These might have been her destiny; but no,
Our hearts deny it: and so young, so fair,
Good without effort, great without a foe;
But now a bride and mother—and now *there*!
How many ties did that stern moment tear!
From thy Sire's to his humblest subject's breast
Is linked the electric chain of that despair,
Whose shock was as an earthquake's, and opprest
The land which loved thee so that none could love thee best.'

pp. 86—89.

There are some stanzas in this Fourth Canto, of beauty and energy equal, perhaps, to any passages in the former portions of the work, but as a whole, it is not perhaps the most interesting. The following description of an Italian evening, partakes of the mellowed richness of the scene.

' The Moon is up, and yet it is not night—
Sunset divides the sky with her—a sea
Of glory streams along the Alpine height
Of blue Friuli's mountains; Heaven is free
From clouds, but of all colours seems to be
Melted to one vast Iris of the West,
Where the Day joins the past Eternity:
While, on the other hand, meek Dian's crest
Floats through the azure air—an island of the blest!

' A single star is at her side, and reigns
With her o'er half the lovely heaven; but still
Yon sunny sea heaves brightly, and remains

Roll'd o'er the peak of the far Rætian hill,
As Day and Night contending were, until
Nature reclaim'd her order :—gently flows
The deep-dyed Brenta, where their hues instil
The odorous purple of a new-born rose,
Which streams upon her stream, and glass'd within it glows,

‘ Fill'd with the face of heaven, which, from afar,
Comes down upon the waters ; all its hues,
From the rich sunset to the rising star,
Their magical variety diffuse :

And now they change ; a paler shadow strews
Its mantle o'er the mountains ; parting day
Dies like the dolphin, whom each pang imbues
With a new colour as it gasps away,

The last still loveliest, till—'tis gone—and all is gray.' pp. 16,17.

But by far the finest passage in the poem, to our taste, is the noble apostrophe to the Ocean, with which the poet has done well to terminate his song.

‘ Roll on, thou deep and dark blue ocean—roll !
Ten thousand fleets sweep over thee in vain ;
Man marks the earth with ruin—his control
Stops with the shore ;—upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknell'd, uncoffin'd, and unknown.

‘ His steps are not upon thy paths,—thy fields
Are not a spoil for him,—thou dost arise
And shake him from thee ; the vile strength he wields
For earth's destruction, thou dost all despise,
Spurning him from thy bosom to the skies,
And send'st him, shivering in thy playful spray
And howling, to his Gods, where haply lies
His petty hope in some near port or bay,
And dashest him again to earth :—there let him lay.

‘ The armaments which thunderstrike the walls
Of rock-built cities, bidding nations quake,
And monarchs tremble in their capitals,
The oak leviathans, whose huge ribs make
Their clay creator the vain title take
Of lord of thee, and arbiter of war ;
These are thy toys, and, as the snowy flake
They melt into thy yeast of waves, which mar
Alike the Armada's pride, or spoils of Trafalgar.

‘ Thy shores are empires, changed in all save thee—
Assyria, Greece, Rome, Carthage, what are they ?
Thy waters wasted them while they were free,
And many a tyrant since : their shores obey

The stranger, slave, or savage ; their decay
Has dried up realms to desarts :—not so thou,
Unchangeable save to thy wild wave's play—
Time writes no wrinkle on thine azure brow—
Such as creation's dawn beheld, thou rollest now.

‘ Thou glorious mirror, where the Almighty's form
Glasses itself in tempests ; in all time,
Calm or convuls'd—in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark-heaving ;—boundless, endless, and sublime—
The image of Eternity—the throne
Of the Invisible ; even from out thy slime
The monsters of the deep are made ; each zone
Obeys thee ; thou goest forth, dread, fathomless, alone.

‘ And I have loved thee, Ocean ! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward : from a boy
I wantoned with thy breakers—they to me
Were a delight : and if the freshening sea
Made them a terror—'twas a pleasing fear,
For I was as it were a child of thee,
And trusted to thy billows far and near,
And laid my hand upon thy mane—as I do here.

‘ My task is done—my song hath ceased—my theme
Has died into an echo ; it is fit
The spell should break of this protracted dream.
The torch shall be extinguish'd which hath lit
My midnight lamp—and what is writ, is writ,—
Would it were worthier ! but I am not now
That which I have been—and my visions flit
Less palpably before me—and the glow
Which in my spirit dwelt, is fluttering, faint, and low.

‘ Farewell ! a word that must be, and hath been—
A sound which makes us linger ;—yet—farewell !
Ye ! who have traced the Pilgrim to the scene
Which is his last, if in your memories dwell
A thought which once was his, if on ye swell
A single recollection, not in vain
He wore his sandal-shoon, and scallop-shell ;
Farewell ! with *him* alone may rest the pain,
If such they were—with *you*, the moral of his strain !’ pp. 92—96.

We regret that this fine passage should be injured by a barbarism, as well as by some rhythmical varieties, more original than pleasing.

Art. VI. *The Insane World*, 8vo. pp. 304. London, 1818.

Often has the charge of insanity been brought forward by the enemies of our holy religion against those whose fervent piety and unwearied zeal have distinguished them from the rest of mankind. Thus, when the Divine Redeemer appeared on earth, the cry was raised against him, "Thou hast a devil and art mad." When, too, the apostle Paul advocated the cause of Christianity in the presence of Festus, the governor of Judea, and his royal visitors, the Roman Proconsul exclaimed, "Paul, thou art beside thyself; much learning doth make thee mad." Since that period, the same charge has been reiterated and re-echoed a thousand times, and is still repeated daily, by those who are unable to comprehend the motives, or account for the conduct of men of devoted piety and zeal. But the anonymous Author of the present volume, completely turns round upon these anti-religionists, and has taken in hand to prove *their* moral insanity. The task was not difficult, and the proofs he has adduced, are most abundant and convincing. The manner in which he has pursued his object is amusing and instructive. It has indeed few claims to originality, since it is a somewhat close imitation of several works of far superior merit, which appeared a few years since. The Author has not displayed much ingenuity or invention, though the subject would have admitted of both in a high degree; yet, upon the whole, it is a sprightly publication, well adapted to fill up with advantage a leisure hour, and to attract the attention of juvenile readers to subjects of the deepest interest.

In confirmation of the position that 'all men are mad except those who possess a new heart and a right spirit,' the Author conducts us through a great variety of scenes, and introduces us to characters of every description, in all of whom strong symptoms of moral insanity are discernible. In what he denominates the *busy* world, he points us to husbandmen, manufacturers, tradesmen, and merchants, who are labouring under a greater or less degree of this dreadful malady. He next introduces us to the *gay and fashionable* world, among whom the disease seems to rage with peculiar violence, and a great part of whom are considered as *incurables*. The *political* world furnishes numerous examples of moral insanity, among tyrants, courtiers, statesmen, and conquerors. The *literary* world seems also to have been infected with this mania, particularly the tragedians, poets, and novelists. Nor is the religious world, according to our Author, exempt from this malady, since it contains hypocrites, formalists, zealots, bigots, speculatists, and self-deceivers, all of whom betray undoubted symptoms of moral insanity.

In this latter department our Author feels most at home; here he has evidently drawn his sketches of character from life, and

not a few modern professors of religion may, if they are not wilfully blind, discern their own moral portraiture. In Dr. Stiff, we have portrayed the rector of a large parish, who declaims furiously at a public meeting against Bible, Missionary, and Lancastrian school societies, and seems to be very far gone in that new species of mental derangement, which may be designated *bibliophobia*, since its distinguishing symptom is, a dread of the too general diffusion of knowledge and the promiscuous circulation of the sacred volume.

As specimens of the Author's style and manner, we shall subjoin two brief extracts, in the former of which, an abstract is given of a fashionable anti-methodistical sermon, supposed to have been delivered at the chapel of a certain hospital for frail females; the latter relates to the *soi-disant* rational dissenters.

' Thus we conversed upon the subject till we reached the chapel and were soon surrounded with a very genteel congregation. The minister went through the previous service with becoming reverence; but when he ascended the pulpit I was greatly surprised to hear his text, which was Ecclesiastes, vii. 16, 17, "*Be not righteous overmuch,*" and so forth.

' After an introduction, which contained an excellent eulogy on Solomon and his writings, he reversed the order of his text, and beginning with the second part, "*Be not overmuch wicked,*" he proposed to consider, first, the dreadful consequences of vice, as shortening the period of human existence and rendering it miserable while it lasted: this observation seemed to bear upon a certain part of his audience, to whose experience he very pathetically appealed. But I could not help anticipating a difficulty in applying the other branch of his text. Surely, thought I, he will not caution the guilty part of his congregation against being overmuch righteous; this, however, he did, and it seemed to be the principal object of his discourse. "Our nature," said he, "is prone to extremes; and having seen the evil consequences of vice, penitents are sometimes apt to give way to an austerity that injures the constitution; or, which is more common in the present day, to a religious melancholy, which rejects the innocent pleasures of life; and then, exaggerated notions of sin, and extreme ideas of divine justice, drive them to despair and madness." And here he cautioned his frail auditors, lest, upon leaving that asylum they should go among the Methodists, or other enthusiasts. Moral virtue, indeed, he described as every way amiable; and good works he extolled, as recommending us to the favour of God, and covering a multitude of sins. He commended also a religious disposition, such as would attach them to the Established Church of England; but "by no means to run into irregularities and excesses, which in all cases are to be avoided, and especially in religion; as they tend to draw people to the conventicle, and, by deserting the church, leave them to the uncovenanted mercies of God—and consequently expose them to melancholy, which often ends in self-destruction.

' Coming out of this chapel we were suddenly greeted with the news-

born, which announced some extraordinary intelligence in the Sunday Papers—an indecency which was new and surprising to us, who, coming from the country, were not used to such violations of public decency.’ pp. 212—214.

‘ After dinner the subject was renewed, and Mr. Twigg (the rational dissenter) observed, he thought the language used by the Church of England not only degrading to human nature, but that it reflected on the divine purity, in forming such depraved and guilty creatures.

‘ MR. GREY. If, Sir, God had formed us guilty, or had implanted moral evil in us, this reasoning would certainly be just; but the doctrine of Scripture and of the Church of England is, that “God made man upright,” and that sin was of his own invention:—that the first man corrupted himself by transgression, which, like an evil disease, has been propagated from generation to generation through all his posterity.’

‘ MR. TWIGG. I confess, Sir, I don’t understand this; and I am not willing to receive doctrines at which my reason utterly revolts.

‘ MR. GREY. Then I presume, Sir, your creed must lay in a very narrow compass: for there are very few truths of revelation against which our depraved nature does not revolt. What think you of the doctrines of the Trinity, the incarnation, the atonement, regeneration, a separate state, and the resurrection of the body?

‘ MR. TWIGG. Why truly, Sir, I believe none of them; unless it be the last, and that in a way very different from the vulgar opinion.

‘ “O shocking! shocking!” cried the old lady (his aunt) “I am truly sorry, Sir, my nephew adopts such heretical notions. I am afraid he imbibes them from the dissenters, among whom he attends.”

‘ MR. GREY. They must be dissenters indeed, Madam, who reject all the doctrines of the Gospel. But, I believe, this applies only to a very small number in comparison with the whole body. The Dissenters in general are quite as orthodox as ourselves: it is, I suppose, among the *rational* Dissenters that this gentleman attends.

‘ MR. TWIGG. I should be glad, Sir, as you sneer at *rational* Dissenters, that you would go with me this afternoon. I can answer for your hearing a man as wise, learned, liberal, and eloquent, as ever adorned a pulpit.

‘ MRS. GOOD. Indeed, Sir, I much wish you would; for I should like vastly to hear your opinion of this gentleman, whom my nephew so much extols.

‘ MR. GREY. I have strong objections to hearing error and heresy:—but as it seems consistent with my design, for this day I feel half inclined.

‘ “Well, Sir,” said I, privately, “I will accompany you; and I think you will gain a point in your favour; for this man must certainly be insane, who denies every thing.”

‘ “But, Mr. Twigg,” said Mr. Grey, “if I accompany you this afternoon, to hear your favourite preacher, will you go with me in the evening to hear mine?”

‘ “Certainly, Sir.”—It was now agreed, and there being no time

for further debate, we set out to hear this "most wise, learned, liberal, and eloquent of all preachers."

' On our being seated we found a very genteel congregation, and were much pleased to hear the preacher open the service with reading a chapter in the Bible. After singing Addison's 23d Psalm, he offered a very eloquent and sublime prayer, which, I perceived by Mr. Grey's countenance, was not altogether to his taste. They then sung again, and the preacher took for his text, John, xix. 5, "Behold the man." After a slight view of the context, he said, the words were commonly supposed to be the language of the Roman Governor, but as the name *Pilate* was inserted in italics, and not in the original, they might be better construed as the words of Jesus himself, and infallibly prove, not only that the Romans and Jews considered him only as a man, but that Jesus himself claimed no higher rank.—"He was a man," said the preacher, "sin only excepted," perhaps,—"a man in all respects like unto ourselves."

' Having laid down this proposition as the doctrine of the text, he proceeded to prove it from the reality of his birth, (which he said was in all points like that of other men)—from the ascription to him of human passions, sensibilities and infirmities—and especially from his sufferings and death.—And here, while he enlarged with some feeling on his extreme sufferings, as a martyr for truth and virtue, at the same time he ridiculed the idea of passive, suffering Deity! He then proceeded to the improvement of his discourse in two particulars: 1. The sin and folly of idolizing a mere man whom God hath set forth, like Moses of old, for a saviour and a legislator. And here he took occasion to observe, that the God of Israel hid the body of Moses that the Jews might not worship him; but the Christians persisted in their idolatry, notwithstanding the body of their Jesus was removed to heaven and inaccessible; and trusted their salvation to the merit of his atonement, instead of recommending themselves to the divine favour by a life of innocence and virtue. Secondly, he represented this Christian idolatry (as he called it) as the great obstacle to the fulfilment of the prophecies, in the conversion of Jews, and Turks, and infidels, neither of whom could submit to the absurdity of worshipping a man—a man who was crucified.'

' Finally, here marked, that Christians were commanded to *look* to Jesus, and "looking to Jesus" was put for believing in him—but in what character were we commanded to believe in him? As 'an incarnate Deity,' as the Trinitarians love to speak?—a mysterious complex being?—No: but as Jesus himself saith—"Behold the MAN!"'

' The service happily was short, and my friend rejoiced when it was over; and when we came out told us, that his ears had never before been tortured with so much blasphemy.' pp. 218—224.

From the above extracts, it is evident, that the design of this volume is to maintain the cause of truth and holiness against the prevailing errors of the times; not in a grave didactic form, but by easy dialogue, lively anecdote, and animated description. As such we cordially recommend it to the attention of the junior class of our readers.

Art. VII. *Memoirs of Madame Manson*, explanatory of her conduct, on the Trial for the Assassination of M. Fualdes. Written by Herself, and addressed to Madame Enjalran, her Mother. With a Portrait. Translated from the French, and accompanied by an Abstract of the Trial; and a concise Account of the Persons and Events alluded to in the Memoirs, by the Translator. 12mo. 5s. 6d. London, 1818.

THE Translator of this strange and most unprofitable Memoir, takes credit to himself for tendering to 'the English public a most striking and amusing production, combining all the interest attached to an account of real facts and transactions of an extraordinary nature, with the vivid colouring, sudden transition, and picturesque descriptions which distinguish works of fiction.' We are, on the other hand, utterly at a loss to conjecture what can have been his inducement to republish a tissue of falsehoods, 'gross, open, and palpable,' and without any other interest than that which they derive from the atrocious crime to which they refer. The 'wild and original manner,' the 'fascination of language,' 'the energy and vigour of conception,' on which the Editor so placently dwells, we have sought for in vain, and are quite astonished at what seems to us the excess of his credulity, when he acquits his heroine of all 'apparent design to deceive.'

We know nothing of this 'extraordinary trial,' excepting from the details appended to the present Memoir, and from an accidental inspection of a few paragraphs in a newspaper; we are therefore not qualified, even if we were inclined, to give a complete and connected statement of the whole transaction; but it appears, in its general outline, to have occurred in the following manner. M. Fualdes, a magistrate of great respectability, aged and wealthy, was in the evening of the 18th March, 1817, forced into a house of ill fame, in Rodez, and there murdered; the body was thrown into the river Aveyron, and found the next morning. After some time, a considerable number of individuals were put on their trial, when it appeared that the horrible deed had been perpetrated by Jausion and Bastide, the principal conspirators, with the assistance of several others who participated either in the murder or in the removal of the body. When the wretched victim was dragged into the house, he was stretched upon the table. He requested a moment to recommend his soul to God; but his appeal was in vain, his struggles were ineffectual, and the assassins accomplished their infernal purpose by cutting his throat with a butcher's knife. While they were 'bleeding him, as they called it,' the keeper of the brothel held the lamp, and his wife held a vessel to receive the blood, there are more of these dreadful details, but we shrink

from a subject so revolting. The two individuals to whom we have referred by name, were men of most respectable station, and related to Fualdes, Bastide by birth, and Jausion by marriage. The latter was a rich banker, and the former was in easy circumstances. The motives which impelled them to this bloody deed, are not distinctly stated, but as they subsequently rifled the house of the murdered man, it should seem that they were urged on by avarice.

In all these particulars, there is no mention of Madame Manson, but it appears that, during the perpetration of the murder, she was in the house, and within hearing of the voices, and trappings, and struggles of the victim and his assassins. She was afterwards discovered, and it was proposed to despatch her at once, in order to prevent her from communicating what she had heard and seen. This was opposed by Jausion, and as far as we can collect, she was sworn to secrecy with the dead body still in her sight. Either in consequence of some imprudent hint of her own, or from some other casualty, it was discovered that she was in possession of the facts, and she was summoned on the trial as a witness; from that moment she began a series of half-revelations, retractions, apostrophes, exclamations, faintings, and sentimentalizations, which has no parallel in the history of evidence. There were two or three awkward circumstances which combined to produce all this parade and attitudinizing. First, there was the untoward disclosure, that Madame Manson was found in a brothel:—but “*they manage these things better in France,*” as somebody, we believe Sterne, said on another occasion, and as the lady was a known sentimentalist, a candid construction was put upon this part of the business, and the judge assured her from the bench, that the public was ‘convinced that she was carried to the house of Bancal by accident and against her will.’ Secondly, there was her oath, respecting which we believe she did not feel many scruples. Thirdly, she was probably actuated by a feeling of gratitude to Jausion, as the preserver of her life. But we cannot help suspecting that the great stimulus to all her eccentricities, was the determination to produce an effect, by whatever means and at whatever expense. Let her motive however have been what it might, the result of her conduct was to produce an impression at once unfavourable to the prisoners and herself. She continued to say quite enough to shew that she was acquainted with the transaction, but managed at the same time to communicate far too little for the ends of justice. Notwithstanding an appeal from the judge, which was meant to be prodigiously impressive, she still persevered in the same absurd and tantalizing conduct, until, evidently for the mere purpose of intimidation, she was included in the act of accusation. From the prison of

the Capuchins, where she was confined, these Memoirs are dated, and if they were intended to establish her innocence of intentional falsehood, we can only say that they have produced on us, an effect quite the reverse. Their great object is to shew that she acted under the influence of terror, and to get rid, by a string of strange and improbable assertions, of the evidence of a M. Clemendot, who deposed that she had to him confessed her knowledge of the transaction. She makes an attempt, at the same time to divert the public suspicion from herself to a Mlle. Rose Pierret. Our readers are aware, that the trial has terminated in the acquittal of Madame Manson, and the condemnation of the actual assassins, who have since been executed.

The previous life of Mme. M. had been of a very equivocal description. She was married, and separated from her husband; but still continued to keep up a clandestine intercourse with him, although 'she refused to live with him.' 'Who shall interpret,' very pithily exclaims the Editor, 'the caprices of a heart so wayward, as to expect from the performance of duty, the pleasing illusions of love? No one but Madame Manson.' In her own Memoir, she congratulates herself on having 'formed an agreeable acquaintance with a young man from Paris, who has been kind enough,' she says, 'to visit her in prison,' and to travel eight leagues to convey her special pleadings to her mother.

After all, who is the guarantee for the authenticity of these "Memoirs?" And are they not, like Herbert Croft's 'Love and Madness,' a mixture of fancy and fact?

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- Art. VIII. 1. *Domestic Pleasures*; or, The Happy Fireside; illustrated by interesting Conversations. By F. B. Vaux. London. 1816.
 2. *The Book of Versions*; or, Guide to French Translation; for the Use of Schools. Accompanied with Notes, to assist in the Construction; and to display a Comparison of the French and English Idioms. By J. Cherpilloud. 12mo. 3s. 6d. London. 1817.

WE cannot think that the business of education is really advanced by the multiplication of elementary books; nor that the mind of the pupil can obtain any advantage whatever by a long detention from the original sources of instruction. There are many parts of science, now taught empirically, which might be much more effectually acquired by the more laborious, but at the same time, more impressive process of experience and induction. It appears advisable to let the learner, as far as possible, make his own grammar; to initiate him merely into the necessary paradigms and forms which are the keys of knowledge, and then suffer him to ascertain their use by an immediate application to works of authority. In this process, though many

difficulties must be encountered, yet no time will be lost ; and the very obstacles which may present themselves at the outset, will afford a deeper insight into the mysteries of science, and give to its materials a stronger hold upon the memory. It is the great fault of our present systems, that they deal too much in shifts and expedients ; that they do not fairly throw the mind upon its resources, but by continually supplying it with helps and relays, injure its firmness, hinder its speed, and take from it that experimental consciousness of strength, which is its surest resource and dependence. We are absolutely inundated with a class of books, very entertaining, and on their own principles, sufficiently useful, but in our apprehension, injurious in their effect, in so far as they detain the mind from more substantial nutriment.

These summary remarks, which we may perhaps, should any future occasion present itself, take occasion to pursue to a much greater and more satisfactory extent, have been partly suggested to us by the works before us. On the present plan they are useful and amusing, and we are not aware of any better method of communicating the knowledge which they are intended to convey. Of Mr. Vaux's book, we must, indeed, be permitted to say, that he has not gone very far in search of his materials, and, that, though his dialogues are sufficiently entertaining, they are compiled from sources with which every body is familiar ; yet, in the absence of books of more substance, and of original authority, his volume may be advantageously introduced. The early annals of Rome, portions of natural history, interesting anecdotes, and an account of the Eddystone Lighthouse, are its general contents.

Mr. Cherpilloud's book is certainly less liable to our prefatory objections, inasmuch as it leads the pupil at once to the purest sources of composition. The Compiler justly remarks, that it is necessary to go to French mind for French expression ; and in accordance with this principle, he has had recourse to the best French classics, for his exercises. So far as we have examined this little work, the first and most essential part seems to be well put together, but the second, which is made up of extracts, with complete translations, from the French and English classics, is, we think, of greatly inferior value. In this latter portion, with the exception of Pope's deistical prayer, we make no objection to the extracts themselves, but to the translations : though chiefly taken from the best authorities, they have so little pretence to accuracy, that they must have an injurious effect upon the learner, when offered to him as examples.

- Art. IX. 1. *The Advent of Christ*, considered in a Course of Six Sermons, preached before the University of Cambridge in Dec. 1815, by the Rev. W. Mandell, B. D. Fellow and Tutor of Queen's College, 8vo. pp. 212. 1817.
2. *The Duty of Promoting Christian Missions*, as connected with the peculiar Character of the Present Times. By the Same. 8vo. pp. 36. 1814.
3. *Preparation for Death, enforced by the Uncertainty of Life*. Preached on the Occasion of the Death of Basil Anthony Keck, Esq. By the Same. 8vo. pp. 36. 1815.
4. *The only availing Method of Salvation*. A Sermon preached before the University of Cambridge. By the Same. 8vo. pp. 24, 1817.

IF a practical demonstration were required of the inefficacy of prescribed formularies, and creeds of human invention, to produce uniformity of sentiment, nothing more would be necessary, than simply to appeal to the Sermons which are continually issuing from the University presses of Oxford and Cambridge, after having been delivered from the University pulpits. It would be easy to collect from these printed Discourses, without looking back to far distant years, an almost endless variety of discordant and contradictory statements, not merely on subjects of minor importance, but on those which affect the very vitals of Christianity. We will venture to affirm, without fear of contradiction, that there is no dissenting pulpit in the kingdom, from which are delivered such varying and even opposite dogmas, as those which proceed from the University pulpits, in spite of all the Articles of faith which have been subscribed, and the acts of uniformity which have been promulgated. To-day, one of the reverend professors or divines, to whose lot it has fallen to preach before the University, shall state and defend the doctrine of Baptismal regeneration, as consonant both to the volume of Revelation, and the formularies of the Church of England; to-morrow, another of this learned body shall get up, and from the same pulpit, and before the same audience, denounce this doctrine as an unscriptural and Popish tenet, a dangerous and destructive error. *Now* it is maintained, that justification is obtained by faith alone without works; and *now* it is asserted distinctly, that heaven is the reward of human obedience, and that good works are meritorious in the sight of God. This preacher is decidedly Calvinistical, the next who is to officiate, is Arminian or Pelagian; and both are alike confident of the agreement of their system with the articles and homilies of their church. Who then will contend that these authorized tests are of any advantage, since they cannot produce even an external uniformity, or prevent the public exhibition, from the same pulpit, of sentiments as opposite as light and darkness?

We are far from adverting to this fact, with any feeling of

triumph, though it might be legitimately brought forward in confirmation of those principles which are maintained by Protestant Dissenters. On the contrary, we cannot but consider it as a matter of deep regret, that the very fountains of knowledge should be thus corrupted, and that theological errors of no ordinary magnitude, should be scattered so abundantly in a soil which is likely to yield a thousand-fold. When we reflect on the place where, the persons by whom, and the audience in whose presence, these contradictory statements are delivered, we cannot but feel that the mischief they are adapted to produce is inconceivably great. For, besides that error is in itself bewitching, and insinuates itself with great ease into the youthful mind, in the present case, it comes invested with all the authority of office, and accompanied with all the decorations of science and learning. The direct tendency of such discordant public instructions will be, to produce and cherish a taste for theological controversy, among those who are ill prepared to wield so dangerous a weapon ; to perpetuate all the virulence of party spirit—"While one saith, I am of Paul, and another, I of Apollos,"—and lead not a few to contemplate the pulpit rather as an arena intended for the display of polemic skill, than as a repository of sacred truth. It should be remembered, that a great proportion of the audience, on such occasions, consists of those youths, whose religious principles are yet unformed, and yet who are destined to become public instructors ; and is there not just cause to apprehend, that the effect of such contradictory statements, on their minds, will be to produce either a total indifference to religious sentiments, or a perpetual vacillation of mind between these opposite and contending theories ? Either they will be disposed to range themselves with all the zeal of vehement partisans, beneath the banner of one or other of their ecclesiastical leaders ; or, which is the more probable result, they will conclude, that since their professors, tutors, and heads of houses, are not agreed on these subjects, it is of no importance whether they believe them or not. Articles of faith, and formularies of doctrine, will be subscribed by them, as a mere form of introduction to the honours and emoluments of the Church, without even so much as the pretension to a correct knowledge, or firm persuasion, of the *knotty points* to which they relate.

If, however, there must be a flood of baneful errors poured forth from these fountains of knowledge, we sincerely rejoice, that it is not unmixed with a portion of sound evangelical truth. Though it may be feared, that the great mass of modern University preachers are of a contrary description, it is gratifying to know that there are some, who, (like the respectable Tutor of Queen's, whose sermons now lie before us,) are "not ashamed" of the gospel of Christ,—make a firm and decided stand against the prevailing errors of the times, and contend earnestly,

yet in a truly Christian spirit for the faith once delivered to the saints. May not a hope be indulged, that this "little leaven" will silently but powerfully make its way through the mass of spiritual ignorance and error, in which it lies concealed, "till the whole shall be leavened?"

Mr. Mandell's sermons are not characterized by the higher graces of composition. There are no attempts at fine writing, no exuberance of fancy, or flights of eloquence; but they possess qualities of more sterling worth; they exhibit, in no small degree, Christian simplicity, genuine feeling, pious ardor, and a rich exhibition of evangelical truth. Having been composed amid the seclusion of a college residence, or during intervals of leisure from literary occupations, it is not surprising that they should be more disquisitive, than is adapted for general usefulness. The discourses of men whose habits and occupations are exclusively studious and literary, and who are not brought out into active service, will, for the most part, be found wanting in that vivid colouring, that glow of feeling, and that adaptation to all the varieties of human character and condition, which experience and minute observation alone can impart. There will be the same difference between the compositions of the scholar and the pastor, as will be seen in the productions of the artist who delineates nature in his study, rather than from actual observation; for this reason a collegiate residence, especially if accompanied with a high degree of literary ardor, must necessarily be unfavourable to ministerial usefulness.

With this abatement, which applies not to these sermons alone, but in a greater or less degree to all the theological productions of academic writers, we do not hesitate to recommend the discourses of Mr. Mandell as, in our judgement, perfectly orthodox in sentiment, eminently adapted for instruction, and such as must commend themselves to every pious reader. The first of the Sermons before us, is, "A Defence of Christian Missions," preached before the University of Cambridge, at a time when the Church Missionary Society had few advocates, and many formidable opponents there. In this Discourse, which is founded on Is. lii. 10, some of the common-place and oft-refuted objections to missionary efforts, are again satisfactorily answered; and a variety of motives adduced, to stimulate the hearers to zealous co-operation. He reminds them of the obligations which we are under to Christian Missionaries; of the encouraging prospects of success which we are now opening on every side; and the rapid approach of that period, when all the labours of Christian benevolence must terminate, and when all opportunities of doing good will for ever cease.

The second Sermon, in the order of publication, is entitled, *Preparation for Death enforced from the Uncertainty of Life*,
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and was occasioned by the death of a junior member of his own college, at a time when an epidemic fever prevailed, and had already committed great ravages in the town and University of Cambridge. It is plain, impressive, earnest, and affectionate; such as the occasion of its delivery obviously required.

In the Sermon entitled, *The only availing Method of Salvation*, founded on Gal. v. 6, the manifest design of its Author, was, to enter his decided protest against the fashionable doctrine of baptismal regeneration, and to explain the nature and grounds of justification. As both these subjects have been already fully discussed in some former numbers, we shall not at present introduce more than a single extract, in which a somewhat novel argument is brought to bear upon the advocates of Baptismal regeneration.

‘ Every person is aware that in this country there is one denomination of professing Christians, I mean the Society of Friends, who avowedly reject the outward administration of the rite of Baptism. Now, if we look at their children, and at those children in our Church, who have been baptized in their infancy, we shall scarcely, I fear, discover those marks of moral superiority, those indications of a spiritual principle being implanted in the latter, which, on the supposition that grace is necessarily conveyed by baptism, might naturally have been expected: on the contrary, it may not improbably be found, that the balance in point of external decorum and propriety of conduct, is in favour of the children of that denomination of Christians to which I have adverted. As a plain matter of fact, therefore, we have here no evidence that spiritual grace is necessarily and infallibly communicated by the simple administration of the external ordinance. Should it be said, that spiritual grace has nevertheless been communicated, it would be said in the absence of all proof from experience, or rather contrary to all proof: for in numerous instances, alas! directly the opposite sentiment might with far greater semblance of truth be maintained. For do we not find, that many who have been baptized in their childhood, as they grow up, and when they arrive at years of maturity, absolutely deny the truth of Revelation altogether? What multitudes are there, even in this Christian country, who too fully realize the awful character of “baptized infidels!” So far is it from being uniformly and invariably true that a seminal principle of grace necessarily accompanies Baptism, that no genuine and decisive marks of its presence ever develop themselves in many instances at least, at any one period of future life.’ pp. 10, 11.

The six Sermons on the Advent of Christ, are on the following subjects.

- ‘ I. On the antecedent testimonies relative to the Advent of Christ.
- II. On the nature of the office which Christ came to fulfil.
- III. On the reception which Christ experienced.
- IV. On the spiritual Advent of Christ.
- V. On the Nativity of Christ.
- VI. On the final Advent of Christ.’

In the general Introduction to these discourses, the Author states modestly, and with great candour, his reasons for the observance of Advent Sundays; reasons which, however unsatisfactory they might appear to those who maintain High Church principles, form the only rational basis on which the practice can rest.

‘ We do not,’ says our Author, ‘ plead for the propriety of their observance on the ground of mere usage and antiquity: neither do we profess to derive from the Holy Scriptures any positive warrant for their institution; nay more, we are not unwilling to allow, that occasionally they may have been perverted to purposes widely at variance with their original design, may have been wasted in giddy revelry, or so regarded as to foster a spirit of formality and pharisaic pride: yet when all this is conceded, they still appear to admit of a defence quite sufficient to satisfy any fair and unprejudiced mind.

‘ With respect, then, to the present observance, it is evident, as already hinted, that its specific intention is, to bring to recollection the vastness of our obligations to the best Benefactor of mankind, to recall our thoughts to that state of humiliation in which he at first appeared, and also to furnish a perpetual memento of his glorious Advent at the great day. Contemplated in these points of view, must it not be acknowledged, that it is a service highly appropriate, that it is a becoming expression of grateful feeling, the obvious dictate of piety and wisdom? Every one will allow, that it is proper to notice in a particular manner, the anniversary of his own birth, or of any remarkable interposition of Providence; surely then it cannot be wrong to commemorate, with devout gratitude, the arrival on earth of that illustrious Person, who assumed our nature in order to accomplish our deliverance, and who is the Author of all our mercies. Rather, shall we not be thankful for any appointment which is calculated to bring his astonishing goodness before our view? These remarks, however, it may be here proper to observe, are to be regarded as strictly defensive. They are by no means intended even indirectly to convey a charge against those who differ from ourselves on a subject confessedly of minor importance. Their sole aim is to show, that there is nothing in this department of our ecclesiastical constitution, which is inconsistent with the purity and simplicity of the gospel, and that the objections which are sometimes urged against it, are not entitled to much consideration. We conceive that we are acting thoroughly in conformity with the precepts and the spirit of Christianity, while we thus submit ourselves even to the “ ordinance of man for the Lord’s sake.”’

If such were always the spirit of forbearance and conciliation in which controversies on religious subjects, whether they relate to doctrine or discipline, were carried on, how much nearer would good men approximate to each other, than they now appear to do; and what a cheering hope would be inspired, that ere long we should all come in the unity of the faith and know-

ledge of the Son of God, unto perfect men ; " to the measure of " the stature of the fulness of Christ."

In one of these discourses, which abounds with judicious reflections and impressive admonitions, the following remarks occur on the present state of that Church to which the preacher belongs, and for which he cherishes a truly filial solicitude. They are well worthy of the most serious consideration of all the friends of the Establishment ; since they distinctly point out the quarter from which danger is chiefly to be apprehended by the Members of the national Ecclesiastical Establishment.

' Here may I be permitted to remark, that notwithstanding the gloomy forebodings which have been occasionally expressed, there seems no just ground to apprehend the downfall of that venerable ecclesiastical fabric, which has been erected in these realms : at the same time, it must not be dissembled, that there is a sense in which, with perfect truth it may be said respecting it, that Christ stands at the door and knocks. Let us listen to the call, and if, in any instance, the sacred fire on the altar appears to languish, let it be the first and great concern of the parties to whom it's charge is consigned, that it may revive and burn with increasing brightness. It is not enough to say, that all is well, or to imagine, that the matter is to be established by mere asseveration, or mutual compliments amongst those immediately responsible. These are not the times when questions in religion are to be decided by bare authority, in a dictatorial oracular tone and temper, and by lavishing abuse on those who chuse to differ. The only real remedy seems to be, that we make ourselves thoroughly acquainted with our own acknowledged principles, that we be prepared to state and enforce them, in a plain and practical manner, with earnestness, with fidelity, with affection, with an anxious desire to promote the spiritual welfare of those committed to our charge, and then we need entertain no apprehensions, that " Ichabod," (" the glory is departed") will be ever inscribed on the walls of our temples. Nothing short of this, however, will be found sufficient to secure their final stability, or effectually to withstand the force of those turbulent waves which dash against them. It is not by hard speeches, and intemperate railings, and injurious insinuations,—it is not by torpor and apathy, and a cold, heartless, uninteresting method of performing her services,—much less is it by harassing and opposing those zealous and active individuals, who are not conscious of aiming at, or of deserving any other character than that of consistent sons of the establishment.—Nor again, is it by attempts to show, for example, that the only spiritual Advent of Christ, which in these times we are warranted to expect, necessarily takes place at Infant baptism, that we must ever hope to advance the real interests of that Church to which we belong. All that is wanted is, the revival of that zeal which has been suffered to decline, together with an active, faithful publication of the important truths contained in our Articles and Homilies, which have been too much lost sight of. No innovation, or adoption of untried theories is

necessary, but simply the return to those principles, and the spirit of that system in general, from which it cannot be denied, there has been in many instances, a lamentable departure.'

Yet we presume that the penalty of this manly avowal, would be, that the preacher would be denounced by the quarter part of his learned audience as an enemy to the Church, a furious innovator, a wild enthusiast, "a friend of publicans and sinners." Nor will the salutary advice given to the candidates for the clerical profession, which immediately follows, be much more palatable.

'I would wish particularly to call the attention of the younger part of my audience to this point, because with many of them will rest, in a very great degree, the vast responsibility of advancing or of impairing the interests of true religion, in that Church which our pious forefathers founded in these realms, which was once regarded as the glory of the Reformation. I am anxious that they may make themselves minutely acquainted with her doctrines and her discipline, so that their regard to her may not rest on the mere prejudices of education, or other ground equally indefensible, but on a thorough conviction of her substantial excellencies: for notwithstanding the cavils and objections from various quarters, with which she has been occasionally assailed, her constitution is well adapted to advance and to perpetuate, upon a large scale, the great ends of pure and practical Christianity. She possesses, within herself, as is evinced by recent facts in her history, if I may so speak, a principle of resuscitation: and there is nothing besides now wanted, under the divine blessing, in order to promote the wide diffusion of spiritual religion in all her borders, but ministers of correct knowledge and fervent zeal, showing "sound speech, that cannot be condemned," and earnestly desirous to "make full proof of their ministry." Much, very much, however, it may be pardonable to repeat, depends upon their qualifications, not only as it respects themselves, not only as it respects those who are the present witnesses of their conduct, but especially as it respects the growth or the declension of genuine Christianity,—the salvation or destruction of immortal souls, in that sphere where it may be their lot to labour.'

Though we may not exactly agree with this pious clergyman on the 'substantial excellencies of the Church of England,' and her tendency to promote, 'on a large scale, pure and practical Christianity,' yet we do concur with him as to the necessity of a 'principle of resuscitation,' a 'wider diffusion of spiritual religion 'in all her borders,' and a larger supply of ministers of correct knowledge and fervent zeal. Adverse as we have been considered to the existing ecclesiastical establishment, and opposed as we undoubtedly are to every form of hierarchy, as militating against the sole authority of Jesus Christ, none would more sincerely rejoice than ourselves in such a revival of religion within the National Church, and such an augmentation of pious, devoted ministers to serve at her altars.

Art. X. *Sermons on Interesting Subjects.* By George Campbell, Minister of the Gospel, Stockbridge, near Dunbar. 12mo. pp. 479. 1816.

IN character and value, this collection of discourses more nearly resembles the second volume of Mr. More's sermons, reviewed in our Number for Sept. 1817, than any other work of a similar kind which has come under our notice. The seriousness, and plainness, and useful tendency, which we recognised in the latter publication, belongs equally to the former; they both, in nearly equal proportions, include doctrinal and practical subjects. Mr. Campbell has been induced to venture the publication of his discourses from 'a desire and hope, that by this means he might be more extensively useful;'—a laudable wish, for the gratification of which, he looks not to the fastidious in taste, or the admirers of a spurious eloquence, but to the sober minded Christian concerned for his own spiritual edification, and desirous of promoting the best interests of mankind.

The subjects included in this volume, are the following. God's Expostulation with Sinners. Jer. xlv. 4—Salvation freely offered. Rev. xxii. 17—Reconciliation by Christ. Colos. i. 21-22. The end of reconciliation. Colos. i. 21-22—The Complaint of Christ. Matth. xxvii. 46—Invitation to Communion—Canticles ii. 14—The Nature of Communion 1 John. i. 3—The Success of Christ in his work. Isaiah liii. 10—The Solemn Engagement. Jer. i. 5—Fruitfulness. John. xv. 8—Progressive Improvement. Philip. iii. 14—The Fulness of the Promise. Philip. iv. 19—The Security of the Promise, Heb. x. 23—Heavenly Mindedness. Colos. iii. 1, 2—Heavenly Conversation. Philip. iii. 20—Victory over Death. Isaiah. xxv. 3—The Consummation of Bliss. 1 John. iii. 2.

As a specimen of the manner in which the Preacher addresses his hearers and readers, we give the following extract from the XIth Sermon 'On Progressive Improvement.'

' Seeking after greater degrees of divine and spiritual knowledge, is one of the ways in which Christians are to press along the course for the prize of the high calling of God. The new man which believers put on, is "renewed in knowledge after the image of him that created him." This knowledge is imperfect at first, but it is destined to increase, and shall be perfected in that state where the saints are said to see God "face to face," and "know even as they are known." The means of increasing our religious knowledge have been furnished us in a very liberal manner by God, and it is our duty to improve them for that purpose. But who of us can say we have been so diligent in this respect as we ought to have been? It is not owing to the want of opportunities of information, but the neglect of them, that so many, who are far advanced in life, are yet children in understand-

ing. To what, Christians, will you ascribe that imperfection of knowledge of which you have so much to complain? Have you not from your youth, had full and free access to the word of God? Have you not had frequent opportunities of hearing the Gospel preached, and the advantage of many judicious helps for understanding its important doctrines? Has your progress in knowledge been in any measure suitable to these means of information? Or is it now so great, as to render strenuous exertion after farther improvement unnecessary? Are you as well acquainted with the doctrines of faith and the rules of practice, and with the influence of the one upon the other, as you might or ought to have been? Have you that holy prudence which is necessary to discover the path of duty in all the various circumstances and relations of life? Can you readily discern and avoid the snares to which you are exposed in an evil world? And are you able to give every man a reason of the hope that is in you with meekness and fear? Do you understand the dark and intricate dispensations of Providence? And have you nothing farther to learn of the mysteries of redemption?

Art. XI. *An Essay on the best Means of promoting the Spread of Divine Truth in the unenlightened Villages of Great Britain.* By J. Thornton, of Billericay. 12mo. pp. 97.

A premium of twenty guineas for the best Essay on the 'means of spreading Divine Truth in the unenlightened Villages of Britain,' having been offered by some benevolent person through the medium of the Evangelical Magazine, soon after the attention of Mr. Thornton had been invited to the subject by a Christian friend, induced him to prepare the present tract for publication. It is entitled to the most serious consideration of every person alive to the spiritual interests of mankind, and cannot fail of procuring for the Author the respect and gratitude of every Christian philanthropist. The claims which this Essay possesses, in its subjects, and in the manner in which the discussions of them is conducted, are such as to impose on us the duty of warmly recommending it to the public.

Art. XII. *An Essay on the Origin and Operation of the Dry Rot, with a View to its Prevention or Cure.* To which are annexed, Suggestions on the cultivation of Forest Trees, and an Abstract of the several Forest Laws, from the Reign of Canute to the Present Time. By Robert Mc William, Architect and Surveyor.. 4to. pp. 440. 1818.

THE utility and importance of timber,' says Mr. Mc W. 'adapted in different forms to the comforts, conveniences, and even the necessities of civilized life, render the means of preserving it from decay an object highly interesting to all; claims the special attention of those who are studious to promote the welfare of their country.' That peculiar species of decay, termed the Dry Rot, to which

timber is subject, has of late become familiar, at least in its baneful effects, to every one conversant with building. Not only is it more general than in former times, but, in this country, its ravages have increased beyond proportion to what has taken place in other parts of Europe. Many of our ships of war, and numerous public works as well as private houses of modern erection, are daily found to be infected with it. The destructive consequences of this insidious evil, have occasioned various investigations and complaints, and given rise to many highly vaunted but ineffectual remedies.

Aware of the mistakes of those who have treated this disease in an empirical or superficial manner, the Author of the work before us very properly endeavours to trace its operations to their remotest source, and to counteract the causes that promote its mischievous activity. With these views he applies himself to investigate generally the economy of vegetation, examining minutely the structure of the fir and of the oak, which constitute the most important part of the timber used in British buildings, and bestows a considerable degree of observation on the rise and progress of the sap. Ascribing its motion to the change of temperature, he contends, in opposition to most preceding writers on the subject, that no specific effect is produced in vegetation from the agency of light; and, from a number of experiments which he states, maintains that in all cases where effects have been supposed to arise from the operation of light alone, they have proceeded from a change of temperature produced by a variation in the solar rays, and that if an equal variation of temperature, with an equal supply of fresh air, could be afforded by artificial means, though light remained unvaried or even excluded, the consequences would in all these cases, with the exception of colour, be the same. In this argument, as well as in his opinion regarding the direction of the roots of trees, the present Author opposes the principles laid down by Mr. Knight, and supported by Sir Humphry Davy. He differs also materially from the latter, in his representation of the texture of the oak; as is evident from the engraving he has given of a section of a branch of that tree, compared with the plate of a section of the oak that accompanies Sir H. Davy's *Agricultural Chemistry*.

The minuter varieties of Fungi, being the immediate agents in promoting the decomposition of timber, engage the close attention of the Author; and his ideas concerning them, which are also illustrated by engravings, are curious and entertaining. He denies that there is so vast a number of species as many Naturalists attempt to describe, and contends that one and the same kind will, under different circumstances, assume very different shapes and colours; and he shews, by reference to a variety of

xperiments, that they are frequently the effects as well as the causes of the Dry Rot.

In tracing the means by which the causes of decay are introduced in the interior of buildings, he finds the mischief often proceeding from improper foundations, piling, or planking, and most frequently from drains and cess-pools. In one instance he discovered the original source between two or three hundred feet, and in another above two or three hundred yards, from the building which it ultimately destroyed. In these cases he considers the mischief to have been first occasioned by the effluvia from corrupting vegetable matter, such as carbonic acid gas, or hydrogen, and carburetted hydrogen gas; and other cases are referred to, in which the disease was conveyed into buildings, with saw dust, and even with the corks of bottles. Examples of the latter mode of introduction he adduces in two houses near Berkeley Square, the occupiers of which had purchased wine from a merchant whose cellars were affected with the inoculating matter; from which he takes occasion satirically to remark, in a note, what the public may find it their advantage to remember, that 'this disease is very advantageous to wine-merchants, as it soon covers the bottles with its mouldy appearance, and consumes the external parts of the corks, so that with a trifling operation on the bottles after they are filled and then deposited in cellars pretty strongly affected with the Dry Rot, they can send out wine as having been bottled in their cellars for seven or eight years, before it has in fact been there so many months.' Such an artifice as this ought not to be lightly regarded. By a means of no greater magnitude than this, a stately ship of war may become infected with a malady that may prove fatal to itself and its crew, and the most noble edifice may be prematurely reduced to ruin. Apparently harmless as the fungus, like a piece of leather, may, in a dormant state, remain for almost any length of time, a slight change or accident may give it life and destructive action. 'On the side of an oak tenon, or scarf,' says the present Writer, 'it has been known to remain for ages, without the least injury to the timber when kept dry, but immediately resumed its work of decomposition the moment it was furnished with moisture.'

After an elaborate investigation of the causes and nature of the disease, which occupies nine chapters of the work, the Author proceeds to that important part of the inquiry which relates to the proper modes of cure. The common error of seeking a specific or universal remedy, is judiciously avoided and exposed; and such a mode of treatment is suggested, as would be adopted by a philosophic practitioner, in seeking to remedy the diseases to which the human frame is subject. The

source of the disease is first of all to be investigated ; and then endeavours must be made to remove the evils it has caused, and to prevent their recurrence. When the disease originates in any infected materials introduced into the building, such as old timber or bricks that had been taken from a structure in a state of decay, Mr. M. recommends the removal of all the infected parts, and the washing the adjoining materials with a strong solution of oxyd of iron, copper, or zinc, previous to the introduction of any fresh and sound materials ; and those parts of the fresh timber which may be liable to receive infection from the old, he further advises to be charred. Where the cause is putrescent vapour from other corrupting matter, such matter must be removed, and the situation thoroughly cleansed, and the air rendered pure, dry, and susceptible of continual motion, or of passing in a current through every part of the building. It is of the first importance, he adds, that, in all cases, edifices be constructed in such a manner as to admit of the common air shifting its place with facility, that it may not, by being stagnant, acquire a fermenting heat, or accumulate vapour impregnated with particles of the surrounding materials.

To promote a uniform circulation of air, the attention of builders is directed to the position of the fire places, and especially in the lower parts of buildings ; and for the purpose of removing stagnant air, a flue is recommended to be made beneath the floor, and pass behind the grate to open at any part about the building where the air is found most pure and dry. With the same view, an apparatus is suggested as proper to be used on ship board, which appears to merit attention. Immediately behind the galley an air-tight vessel of metal is proposed to be placed to which pipes are to be affixed that are to reach to the hold of the ship. By the galley fire, which is used for the culinary purposes of the crew, the vessel behind it must become heated, and the air which it contains must become rarefied and made to pass off like smoke up a flue, or rather funnel, prepared for its passage. The foul air from the hold is then forced up to occupy the space from which the other is expelled, and in its turn made to pass away ; and the air of the ship is rendered pure and wholesome so as greatly to promote the health and comfort of the crew, as well as to preserve the ship from the ravages of the Dry Rot. In describing some experiments made with such an apparatus, the Author remarks, that ‘ when lighted candles were put to the end of the tubes in the hold, the flame was immediately sucked in, though the ends of some of them were more than twenty yards distant from the furnace ; and this motion was observable at the distance of twelve hours after the fire was out of the furnace.’ That a machine so simple, so little cumbersome, and so cheaply constructed and maintained, should not be generally adopted, at

least in our ships of war, might appear surprising; for its utility as the Author remarks, cannot be doubted, without denying all the doctrines of pneumatics. For the necessity of adopting it in the navy, the great increase of the Dry Rot in our ships of war might be a reason sufficiently weighty. The increase of the disease in ships of that class, Mr. M. supposes, and we think his conjecture is just, to be occasioned in a great measure even by the improvements that have been made in the art of ship-building. Ships of war are now so tightly constructed as not to collect as heretofore much bilge water. When bilge water was frequently collected, the necessity that existed of frequently pumping it off, gave occasion for the stagnant air of the hold to be pumped off with it; and our Author alleges that no instance can be adduced of any ship that collected much bilge water that was affected in any great degree with the dry rot, or was unhealthy to the crew.

The various means which Mr. M. suggests for preventing the introduction, and for arresting the progress of the Dry Rot, occupies so large a portion of the volume before us, that our limits will not allow us to do that justice to those parts of the work to which their obvious utility lays claim. The advantages of charring timber, where that process is admissible, the impregnation of it with oleaginous and resinous matter, with many of the neutral salts, and with such of the metallic oxyds as readily unite with the juices of the plant, the extraction of the native juices, the immersion of the timber in water, and in peat-moss, the felling of it at a proper time, and the seasoning of it in a proper manner, are all treated in a manner which proves the writer to be well acquainted with his subject, and which cannot fail to furnish the reader, who feels interested in the subject, with much satisfactory information and practical aid. Passing over this portion of the work, we proceed to notice what the Author terms the Appendix, and which occupies nearly one half of the volume.

The Author's object, in this part, is not less important than in the preceding. He endeavours to promote the cultivation of what, in the first portion, he has been anxious to preserve; and, while he shews from the increase of our population, and commerce, as well as from the increase of the causes of the decay of timber, that the demand for timber has been continually increasing, he proves from historic documents, as well as from tradition, that the quantity produced in Great Britain has been most unwisely suffered to diminish, almost in an inverse ratio to the demand. The annual value of timber cut down in the United Kingdom, Mr. M. states, to amount to about three millions of pounds sterling; and, according to the Custom House Returns,

the annual value of timber imported, exceeds the other amount; yet, though the consumption is such as to cause the balance of trade with certain countries to be considerably against us, no efforts have been made to raise a sufficiency of native supply. Many parts of the kingdom, on the contrary, which have been cleared of their native woods, have been only given up to barrenness; and many parts of Scotland as well as of England, which were known to bear, or which still retain the names of forest land, cannot now boast of a tree or a shrub, nor are they worth the expence of tillage. Yet our Author proves by various references, that in all climates, from the equator to the arctic regions, timber trees may be produced, and there appears no reason to doubt that wood will grow on any soil, from the sea beach to the mountain top, on the almost rock, on the quagmire, under the glowing rays of a vertical sun, till we approach the regions of ice and snow. The selection of the trees for the various soils and situations, appears to be the principal object which the cultivator has to study. The opportunity of planting in Great Britain appears to be as ample as can be desired. About twenty millions of acres of land are lying in a state of waste. Since the reign of Queen Anne, 3,646 acts of parliament have indeed been passed, by which 6,450,104 acres have been allowed to be enclosed, and put into a state of cultivation. Of these, a large proportion, however, are still only fit for bearing timber trees; and for the purpose of planting them, there is unquestionably a supply of people to be found who would be content to be employed at very moderate wages.

The inducements which the Author holds out for planting on inferior lands, are rational and powerful, and instances are adduced where land not worth a shilling an acre *per annum*, before it was planted, had produced an average profit, from the time of planting, of ten and twelve pounds a year, per acre, and in some cases even more. ‘However extravagant it may appear, yet facts sufficiently prove, that the value of the fee simple, even of good land, bears but a diminutive proportion to that of wood of fifty or sixty years growth, or even less than half that time, after planting on the most sterile soil.’

The suggestions offered respecting the propagation of trees, the choice of soil, and the mode of training, may be read with advantage by country gentlemen who are disposed to embellish, or to improve their lands. The section respecting the forest laws contains much curious matter; and that which concludes the work, on the policy of building ships in India, is of peculiar and immediate national interest.

Uninviting as the title and the topics may appear, and limited as the interest of the general subjects may be, we do not hesi-

tate to assert that the collateral materials with which the volume abounds, will be found to afford an unexpected gratification even to general readers who may be induced to peruse it.

The Author has accomplished his task with indefatigable industry, and with much ingenuity and intelligence. The principles on which he reasons as to the causes and preventives of the decay of timber, appear to be perspicuous and sound, and his aim in endeavouring to rescue the treatment of the subject from the hands of the ignorant or designing empiric is highly worthy of praise.

Art. XIII. *A Letter on the Principles of the Christian Faith*. Written by Hannah Sinclair, Eldest Daughter of the Right Hon. Sir John Sinclair, Bart. who died on the 22d of May, 1818. 8vo. pp. 25. Price 1s. 6d. London, 1818.

WE are very glad that this "Letter" has not been confined to a private circulation: it is adapted to be extensively useful. It will interest on account of the circumstances under which it was written; it has, however, the merit of not only being dictated by an affectionate spirit, but of conveying, with peculiar clearness, simplicity, and accuracy, the principles of what we denominate evangelical religion. The Apostle would not have women speak in the churches; he did not suffer them to teach in public; but as parlour-instructors, as private monitors, there are none equal to mothers and sisters, inasmuch as their counsels, imparted in the tone of persuasion, find a readier access to the heart. Besides which, truth in the female mind, exists, perhaps, in more uniform and intimate combination with the feelings, than in the minds of men in general; and religious truth more especially, when intelligently embraced, occupies more habitually the affections of women as a practical reality; it is to them not only the subject of belief, but a source of real delight. Where this is the case, there will be the freshness of life in the representation given of its doctrines; the style of address will be regulated by the "law of kindness;" and it will have the charm of an earnestness not easily to be withstood.

The Writer of this letter was in the habit of instructing her younger brothers and sisters in the knowledge of religion; it was her great delight to be thus occupied. The wish expressed by one of her sisters, that she should put down in writing, the substance of some of the conversations which had passed between them, was the occasion of this letter, which, it is almost needless to state, was never intended for the public eye. The death of this amiable and exemplary young lady, only seven months after the date of the letter, has set upon the production, however, the additional value of a memorial, which those who knew her, will doubtless be peculiarly happy to possess. In recommending it to

our readers, we need only transcribe a short passage as a specimen.

‘ But, first let me remind you, that sanctification is a gradual work. The change I am describing, from sin to holiness, from the love of the world, to the love of God, is not instantaneous, “ *but resembles the morning light, which shines more and more unto the perfect day.*” An established Christian, differs in many respects from a young convert, and, generally speaking, that difference is in no respect more visible, than in their feelings and experience relative to the pleasures of Religion. A young convert, is usually beset with doubts, fears, and anxieties. He feels, and knows himself to be a sinner; is depressed by a sense of his own guilt and infirmities; and has not yet learned to rejoice in Christ Jesus, and to cast all the burden of his sins upon him. But, by degrees, more light is communicated to his mind;—he perceives how God can be just, and yet the justifier of him who believes in Jesus;—he applies all the promises of the Gospel to himself; he looks to Jesus, not merely as the Saviour of sinners, but as *his own Saviour*; and believes, not merely that he died for mankind in general, but *for himself in particular*:—and thus he learns to look forward to Heaven, as *his own certain portion and inheritance*; not for any works of righteousness which he has done, but solely because he is united *by faith*, to the all sufficient Saviour.

‘ Some perhaps may tell you, that this is not consistent with humility; but they mistake the nature of *Christian humility*; which does not consist in believing that *we are* going to hell, but that *we deserve* to go there. Who was ever more humble than St. Paul? He disparages himself in almost every page of his writings; yet he speaks of his own salvation with the utmost confidence—expresses a wish to be absent from the body, that he might be present with the Lord;—says, that he had a desire to depart, and to be with Christ, which is far better;—and that to him, to live is Christ, and to die is gain;—and he describes Christians in general, as those, “ *who rejoice in Christ Jesus, and have no confidence in the flesh, or in themselves,*”—plainly shewing that these two feelings are no way inconsistent with each other.—A criminal may believe himself to be worthy of death, yet if he receives a pardon, he no longer fears death;—thus it is with Christians,—they believe themselves to be pardoned for Christ’s sake.’

Art. XIV. *The Character and Success of Barnabas ; or the Connexion between eminent Piety and distinguished Usefulness : A Sermon, preached on Acts xi. 24. By Thomas Durant, 8vo. pp. 48. Price 1s. 6d. London. 1818.*

IF to serve and enjoy God were the grand purposes for which man was brought into existence, and for which he holds his present rank in the scale of being, (and to what other purposes consistent with the character of God, can we ascribe his being and intellectual power?) it must be obvious to every reflecting person, that the world has not yet answered the end of its creation. A man does not purchase a house, or an estate, to allow it to remain unoccupied ; nor does a master hire a servant to waste his property and disobey his orders. It is impossible to look at the history of the past, or to contemplate the present, and suppose for a moment that God has no higher ends to answer by this world, than we have already witnessed. Is the wealth of the world employed in the service of God ? Are piety and obedience to the Divine law the leading character of its inhabitants ? Are men generally employed in doing justice, loving mercy, and walking humbly with God ? To these questions it is unnecessary to wait for an answer. Is not the reverse of all this the case ? How just the description of the Apostle, " All that is in the world, " is the lust of the flesh, the lust of the eye, and the pride of life ! " Is it reasonable to suppose that things are always to remain in this state ? Are iniquity and irreligion always to prevail ? Are the authority, the laws, and the goodness of God, to be always trampled in the dust ?

There are only two principles on which the supposition is admissible ; and these principles are as repugnant to reason as they are to the doctrines of Revelation. There must exist either power or inclination in the Almighty to make things otherwise. Power he cannot want : He who has all power in Heaven and on Earth, and who raised up the fishermen of Galilee, gave them the qualifications which they possessed, sent them forth as his messengers, and blessed their labours to the conversion of the nations, cannot be at a loss for means to accomplish his purposes. Paganism and Popery were once in as full possession of the high places of our country, as they now are of Africa and Spain. Both were successively attacked by the arms of Divine truth, and these heavenly weapons have lost none of their temper, but are as mighty, through God, to the pulling down of strong holds and every thing that exalteth itself against the truth, as ever.

To say that God wants inclination to make his creatures good and happy, is blasphemy. " He hath no pleasure in " the misery or " the death of the sinner." He delighteth in mercy.

The conversion of men is the joy of the Lord ; " God so loved " the world that he gave his only begotten son, that whosoever " believeth on him, might not perish, but have everlasting life."

We have, however, no reason to believe, from the methods adopted by God, for the conversion of the world in past ages, from the principles of analogy, or from any intimation upon the subject in Scripture, that God will carry on his work without the intervention of means, or by any other means than those which were employed in the early times of the Church, or than those which he is now employing for that purpose. When our blessed Lord was about to establish his kingdom, John the Baptist was sent to prepare the way ; and his own ministry, while an inhabitant of this earth, was spent in preaching the doctrines of faith and repentance. It was agreeably to this plan, that he sent forth his disciples to gather in the lost sheep of the house of Israel, and that after his resurrection from the dead, he commanded them to go into all the world, preaching the Gospel ' to every creature.'

The truth of Christianity is a question which must rest upon the broad basis of its own merits, having no necessary connexion with the faults or the excellencies of its professors ; but it has in all ages been found an incontrovertible fact, that the success of the Gospel has almost invariably borne some proportion to the qualifications of its teachers : and we are very much indebted to the Author of this discourse for a very able and useful illustration of this truth.

The subject of Mr. Durant's sermon is—The character and success of Barnabas. The Author, after critically illustrating his text, accounts for the connexion betwixt eminent piety and distinguished usefulness, in the ministry of the Gospel, first, on the general principle of the relation between means and ends. The fact that where there are equal powers and equal advantages, the greatest success will ordinarily or invariably attend the labours of the most exemplary ministers—he illustrates, by shewing that superior piety gives a warmer glow and richer unction to his preaching, enables him more clearly to perceive, and disposes him more steadily to present, those truths which are of most essential importance ; induces him to labour more abundantly in his holy calling ; presents a practical illustration and confirmation of his doctrine ; emboldens him to state the truth with all confidence ; and disposes him to study adaptation to the circumstances of his hearers.

He accounts for it, further, on the principle, that God will honour such a character with a more than ordinary effusion of the spirit. He concludes with an animated and most solemn appeal to the hearers of the Gospel. As a specimen of Mr Durant's style, we give the following extract.

'2 The subject teaches us, that hearers have personal reasons, of highest importance, for praying and studying that their ministers be eminently holy. "Brethren," for your own sake, "pray for us." And, while you pray for your ministers, study also, by all means, to promote their holiness. Do nothing that can secularize and dissipate their minds. Do not strive to lower them down to the rank of wits, and jovial companions; remembering the apostle's injunction, which speaks equally to the tempters and the tempted—"But speak thou the things that become sound doctrine; in all things shewing thyself a pattern of good works."

'On the same principle, be tender of your ministers' reputation: for their usefulness materially depends, not only upon the reality of their excellence, but also upon the perception which mankind have of that excellence. If your ministers be vicious—if, while pretending sanctity, and urging on others the principles of truth and the duties of holiness, they be living in sin, and adding the guilt of a base hypocrisy to all their other crimes—we give you leave to pour upon them the whole tide of a virtuous indignation: communicate not with such men; desert them; avail yourselves of every fair opportunity of shewing that you "cannot bear them that are evil." But if with unquestionable, and upon the whole, consistent piety, they should, notwithstanding, exhibit the weaknesses of our common humanity,—which they may not themselves perceive; or perceiving, may bitterly lament, and endeavour to correct—beware of seizing on these portions of their character, and making them the subjects of your merriment, or of grave and indignant reproach; beware of indulging cruel suspicions which may mar your own comfort; beware of generating such suspicions in the minds of your families; lest, emanating from you, they should flow into the congregation or the world, and blast the reputation of men, whose only inheritance, and whose chief instrument of usefulness, is an unblemished character. A man must be either a total stranger to the religious world, or a careless observer of mankind, who has not learned that the ineffectiveness of the gospel ministry on the families of many a religious professor, has arisen from the suspicions of ministers gendered in the minds of children, by their unthinking, ungenerous, or sanctimonious and hypocritical parents. CHARACTER IN MINISTERS IS MORAL POWER; and he that lowers one, does, in an equal proportion lessen the other! Without intending an application of this remark to you of this congregation, the importance of the general principle will, we are confident, be admitted as a sufficient reason for its introduction. "Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God. Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Hold such in reputation."

'Yet remember, your great concern, as hearers, is with the truth your minister preaches. Your business is not to sit in judgement on the man, gauging, measuring, and weighing the quantity of his personal religion, in order to determine the degree of influence which his ministry shall have on the formation of your character. You are

to ascertain the truth of his doctrines and admonitions, taking care that what he delivers shall have its proper effect on your understanding, and heart, and conduct. Were Satan himself to depict the pleasures of that state which he has lost, and exhibit in his own person the miseries to which he is doomed, must these descriptions, however true, have no effect upon you, because they issue from such polluted lips? or would you not attempt to escape from an approaching eruption of Vesuvius, because an assassin had apprized you of your danger?

‘Irreligion and profaneness frequently attempt to shelter themselves behind the shield of a preacher’s weakness or vices. But will not Divine justice pierce that shield, and find out, and smite you in that “day when God shall judge the world in righteousness,” and will admit none of those pleas which now dance before your fancies, and delude your judgements?—Yet, are you really deluded? Is the judgement really blinded? And does your conscience, seriously consulted, justify a species of reasoning, which, in all the common departments of life, would be pronounced fatuity?

‘While God might have chosen heavenly, he has employed “earthen vessels,” with all their characteristic frailty and imperfection, to convey and communicate the treasures of the gospel. And will you not admit the truth of God, and obey it, till you perceive some angel of light and purity descending from above, and flying through the globe with the “everlasting gospel?” But what do we ask? Why wait for an angelic preacher?—He, whom all the angels are commanded to worship—He, by whom angels subsist—He, who governs the universe, and, by a volition, determines the movements of all their hosts—He, at whose bar you must stand, while angels, as his humble attendants, shall grace his appearance—He hath spoken! (Heb. ii. 3.)—It is He who speaks through *us*! And who among you will longer dare refuse attention to God’s truth, and assign, as a justification of that neglect, the meanness, the imperfection, and the sinfulness of the organ through whom it is communicated? The gospel, by whatever unhallowed lips it is proclaimed, is still the inspiration of Heaven!’ pp. 42—47.

We do not hesitate strongly to recommend this sermon to general perusal, and to the special attention of those who are to make full proof of their ministry. Before we close, we feel inclined to intimate to the pious Author, that we think there is a somewhat unnecessary display of critical and Greek learning. We think also that the long digression from p. 17 to 23, would have much better formed a note than a part of the discourse itself.

Art. XV. 1. *Report of the Committee of the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders.* 8vo. pp. 32. London, 1818.

2. *Appendix to the First Edition of, An Enquiry, whether Crime and Misery, are produced or prevented, by our present system of Prison Discipline.* By Thomas Fowell Buxton. Containing an account of the Prisons at Ilchester and at Bristol. pp. 28. Price 6d. 1818.

WE noticed, in our Number for October 1816, the First Report of the Committee of the above Society, then as-

suming a somewhat different designation. That Report has since obtained a very extensive circulation, in consequence of its being inserted entire in the Report of the Police Committee of the House of Commons, together with the very full and important evidence given in corroboration of its statements by one of the Secretaries, and some other members of the Society. The originating causes of the alarming increase of Juvenile Delinquency, are in this document shewn to be, the neglect of moral and religious Education, the want of suitable Employment for children in early life, and the strong temptation to dishonesty, which the extremity of indigence has of late years too frequently presented. But other causes powerfully contributing to increase and perpetuate the evil, by the seduction of the innocent, and by the still more deeply demoralizing of the guilty, are also proved to have had a fatally efficient operation. These are, in the present Report, again adverted to, under the following heads. 1. The Houses of public resort, technically termed Flash-houses, which, together with the Fairs* in the neighbourhood of the metropolis, are daily adding to the catalogue of criminals, by the promotion of every species of debauchery and profligacy. 2. The severity of our Penal Laws. And 3. The present state of our Prison Discipline. This last cause, the Committee affirm to be 'more fruitful of crime, more baneful in its effects, and more disgraceful to a moral and religious nation,' than any or all of the causes they have enumerated. They give it as their deliberate opinion that 'amongst children of a very early age, absolute impunity would have produced less vice than confinement in almost any of the gaols in the metropolis.' A declaration of this nature would some time since have appeared, perhaps, to many persons extravagant, but the details which Mr. Buxton's "Inquiry" has made familiar, leave no room for the charge of exaggeration, how strong soever the language employed to describe and deprecate this prolific source of depravity.

It was under the firm conviction to which their investigation into the causes of Juvenile Delinquency conducted them, that the neglect of Prison Discipline is one great cause of crime and misery, and that great and essential reforms are as practicable as they are necessary, that the Society determined to enlarge their sphere of action, and to make the consideration of Prison Discipline a primary object of their association.

The indefatigable manner in which they have prosecuted this object, has been evidenced by the publication of Mr. Buxton, one

* In the immediate vicinity of London, there are no less than eighty-two fair-days in the space of seven months.' *Report*.

of the members of the Committee, to which 'whatever may be the value of their labours collectively,' the Committee claim to refer 'with pride and satisfaction.' A second edition of the Inquiry has appeared, since our last Number, containing further details obtained by the Author's personal inspection of other jails, which form the contents of the present Appendix. The jails of Ilchester and Bristol, which Mr. Buxton visited very nearly at the same period, are selected for the purpose of shewing the remarkable contrast afforded by the practical effects of the opposite system of discipline pursued in these prisons, as the strongest possible confirmation of the principles his work is intended to develop.

'Ilchester jail stands in an airy situation: a considerable part of it was built by prisoners, without the assistance of any other mechanic, artizan, or labourer; and that part is allowed to be, both in point of stability and neatness, the best workmanship in the jail. This happy suggestion has produced a very important saving to the county; it has certainly produced a very important change in the manners of the prisoners.'

'But besides the buildings which have given employment to a number of masons, bricklayers, carpenters, painters,—manufactures to a considerable extent are carried on. All the prisoners are clothed in a dress, every article of which they make. In the store-room I saw a collection of suits of clothing for the men, worsted caps, dowlas shirts, jackets, waistcoats, breeches, stockings, and shoes: for the general use of the prison, beds, mattresses, sheets, linen, &c. Each of these numerous branches of labour furnishes occupation to a proportion of the prisoners; and the knowledge of each trade is perpetuated, by apprenticing all who come in to some experienced workman.'

'It was a sight of much interest, to see the whole process of converting wool into cloth, carried on in one yard, and that yard within the walls of a prison. In the first workshop several were engaged in washing the wool; in the second in dyeing it; in the third, in hand-carding it; in the fourth, in spinning it; in the fifth, the looms were in activity in weaving it; and lastly, the tailors were busy in making it into clothing. In the laundry, which, I am persuaded, equals that of any institution in the kingdom, *all* the female prisoners are employed in washing the weekly changes of linen and bedding, and in making all the dresses worn by themselves and the females in the Bridewell.'

'I have said that it was a sight of much interest, to observe the whole process of converting wool into cloth, carried on within the walls of a prison; but he must be blind indeed, who does not perceive, that intimately connected with this, there is carried on also, another process of a higher order—a moral change—an operation upon the heart of man—a conversion of those rude principles, and those vicious habits, which make up the character of the man who is a terror to all around him, into those habits and principles which

constitute the useful, the industrious, and the decent member of society. This much is certain, a man must leave this prison more competent and more prepared for a life of honest labour; probably, he will leave it more industrious, and therefore, probably more honest. It is possible that, in the solitude of his cell at night, and the regular avocations of the day, he may have found a sense of the enormity of his sins, and contrition of his offences towards man and towards God.

‘The boys are in a school separate from the men, and are all taught to read and write. The men also who come in ignorant of these useful acquirements, are instructed. I particularly remarked the copy book of one, who, on his entrance six months ago, could not form a letter, and now writes a hand more than sufficiently good for all the ordinary purposes of life.

‘The prisoners have a proportion of their earnings, a part of which is given to them weekly, and a part is reserved till their departure. Men in general receive 9*d.* per week, and 4½*d.* additional is funded for them. But those who are skilful, and whose conduct merits encouragement, gain 2*s.* per week; half given to them at the time, and half at the expiration of their sentence. On the other hand, when a prisoner is guilty of any neglect in his work, or any improper or disorderly conduct, he is suspended from all portion of earnings, till he shews visible symptoms of sorrow and amendment. Persons from the town are allowed to offer various articles for sale, but this can only be done at stated hours, and under the immediate inspection of the jailer; consequently every thing improper is excluded.

“‘I look upon it,” said the task-master, “that a man’s mind must be occupied with something—if it is not taken up with a good thing, it will with a bad one.” Upon this wise maxim the whole is founded. Every tried prisoner is fully employed. “We have been, (says the jailer, in a letter to the magistrates of Norfolk,) in the habit of creating work of every description; knowing from experience, that our jail is never in such good order as when the prisoners are well employed.” The consequence of this is, that there is no filth, no disorder, no tumult. Nothing that would disgrace the most quiet and well-regulated manufactory. There is something in the manners of prisoners not easily described, but seen in a moment, which furnishes a very sure criterion of their state. In a jail without labour or inspection, their conduct is marked by a kind of sullen desperation; without intending to be offensive, they assail you with rude and importunate complaints, and display, even in their efforts to awaken your compassion, the licentiousness to which they are accustomed. On the other hand, where a system of judicious discipline is pursued, you observe an orderly, submissive deportment, and a kind of silent and unobtrusive civility. So uniform is the connexion between certain rules in the prison and certain manners in the prisoners, that I am persuaded any person familiar with the subject, being told the behaviour of the inmates of a jail, will predict the rules by which it is governed; or, knowing the rules, will anticipate the behaviour to which they give birth. Now, if this criterion is at all certain, its verdict speaks strongly in favour of the management pursued here; for a more decent, respectful assemblage of men I never saw.

' Another consequence is, that every man is divested, for a certain period, of those habits which probably brought him to prison; had he been idle, his idleness has been suspended; had he been drunken, he has been kept from all stimulating liquors; had he been addicted to gaming or swearing, gaming and swearing are effectually prohibited. But besides this change of habit, acquirements are made of vast importance. If a prisoner cannot read, he learns to do so; if he knows no trade, he is taught one. Three men had been discharged the preceding week; they came in ignorant of every branch of mechanical labour, and they departed, one a weaver, and two very tolerable MASONS. Again, another consequence is, that by an examination of the apothecary's book it appears, that on the 26th of March there were 265 prisoners, of whom only six were unwell. Another, and the greatest consequence is, that upon an average, if 100 are discharged, not above seven return.' pp. 7—14.

In our review of Mr. Buxton's work *, we inserted a paragraph from Mr. Nield's description of Bristol Gaol, which will have prepared our readers for any horrors with which the present account may acquaint them. Mr. Howard visited this prison in 1774; 'and forty years were allowed to pass away, without one effort to redress the miseries he described.' Mr. Nield visited it in 1801, 1803, and 1806, and it is worse at this moment than it was when either Mr. Howard or Mr. Nield visited it. The latter gentleman complained at the time, that this old building, since presented by the grand jury as 'greatly ruinous,' was much too small for the average number of its inhabitants, which was, upon the numbers found there at his three successive visits, fifty-two. 'What would he have said,' remarks Mr. Buxton, 'if he had known that this number would be *trebled*,—'that *one hundred and fifty* would be packed or huddled in a building, so exceedingly ill calculated for the accommodation of fifty-two!' The following is this gentleman's account of what he himself witnessed.

' We first entered the yard appropriated for criminals. It is an irregular space about twenty feet long and twelve feet wide, and was literally so crowded with its sixty-three inhabitants, as to occasion some difficulty in passing through it. In this yard is to be seen vice in all its stages; boys intermingle with men; the accused with the convicted; the venial offender with the veteran and atrocious criminal. Amongst a multitude of persons, whom the jailer described as having no other avocation or mode of livelihood but thieving, I counted eleven children,—children hardly old enough to be released from a nursery—hardly competent to understand the first principles of moral obligation—here receiving an education which, as it must unfit them for every thing useful, so it must eminently qualify them for that career which they are doomed to run. All charged or convicted of felony, without distinction of age, were in heavy irons—

* E. R. Vol. ix. p. 463.

almost all were in rags—almost all were filthy in the extreme—almost all exhibited the appearance of ill health. The state of the prison, the desperation of the prisoners, broadly hinted in their conversation and plainly expressed in their conduct—the uproar of oaths, complaints, and obscenity—the indescribable stench,—presented together a concentration of the utmost misery with the utmost guilt—a scene of infernal passions and distresses, which few have imagination sufficient to picture, and of which fewer still would believe, that the original is to be found in this enlightened and happy country.

‘ After seeing this yard, and another of larger dimensions, the adjacent day-rooms and sleeping cells; the conclusion of my own mind was, that nothing could be more offensive or melancholy. This opinion, however, was speedily refuted—a door was unlocked, we were furnished with candles, and we descended eighteen long steps into a vault, at the bottom, was a circular space—a narrow passage eighteen inches wide, runs through this, and the sides are furnished with barrack bedsteads. The floor, which is considered to be on the same level with the river, was very damp. The smell at this hour (one o’clock) was something more than can be expressed by the term “disgusting.” The bedstead was very dirty; and on one part of it I discovered a wretched human being, who complained of severe illness. This was his infirmary—the spot chosen for the restoration of decayed health—a place, one short visit to which affected me with a nausea, which I did not recover for two days. The preceding night, eighteen persons had here slept; and according to the report of the turnkey, some of these were *untried*.” * pp. 17—20.

‘ It is not my intention to lead my reader through every part of this prison; suffice it to say, that of all its wretched departments, the room in which the females reside day and night, was perhaps the most disgusting. Even the pit itself emitted a smell hardly more powerful, than this abode of the women and their sickly children. Stern severity may deny compassion to guilt; severity more stern, and far more inequitable, may withhold it in cases of suspected guilt; but I trust we live in a country where no one can behold, without some feelings of sorrowful compunction, infancy exposed to such air and to such society.

‘ There is no female infirmary; if a woman be taken ill, (and illness ought certainly to be contemplated as possible in such an atmosphere), with any complaints, infectious or otherwise, she must remain in the ward, with whatever disturbance to herself, with whatever dan-

‘ * A person only accused of a crime, may be placed in this prison, wear heavy irons, and sleep every night in the “pit,” and *this for a whole year before his trial*. This fact, if it stood alone, would be sufficient to justify the efforts now making, to direct public attention to the state of our jails. Suppose the man should be pronounced “not guilty,” he is discharged; but he has already suffered a punishment as heavy as the law assigns to his crime, had he been convicted of it. For confinement for twelve months in Bristol jail, is a penalty quite as terrible as seven years transportation.’

ger to her companions. In this prison no dress is allowed, neither soap, towels, oven, reception room, or warm baths, are provided. The bed-covering consists of one very slight rug. The food consists of a 4d. loaf per day. The continuance of error, in deference to its antiquity, can alone explain why the quantum of food is regulated, not by the ordinary consumption of man, but by the price of corn. That price has fluctuated nearly one hundred per cent. in the last two years; but to act as if a similar variation had taken place in the appetite of prisoners, is surely unreasonable. A prisoner ought to have enough to support him, and no more. The error of the criterion here chosen is this; in times of plenty he has too much, in times of scarcity too little.

‘The debtors receive no allowance whatever; and as many of these are confined for debts under 40s. and are consequently in a state of extreme poverty, I know not what is to prevent starvation. The real source of their support, is often, I believe, the charity of their companions—and thus it happens in jails. Their conductors assign an insufficient sustenance to one description of prisoners, and none to another; and death would more frequently be the result of this parsimony, exercised by the respectable and opulent, were it not averted by the mercy of convicted felons, and the bounty of insolvent debtors. The very dregs of mankind (as they are called, and often justly) set us an example which it were well to follow. Miserable themselves, they are ready to share their pittance with the more miserable, while we, in the haughtiness of untempted virtue, leave “the sick, and in prison” to their fellow-sufferers. Content with the plaudits of complacent conscience, when we have reviled their crimes, and made rules for their starvation.

‘Surely the day is not very distant in which the legislature will interfere, and appoint the quantum of food for every prisoner.’

‘Such was the state of Bristol Jail when I visited it; but those who would form a proper estimate of it, must remember that I saw it under every advantage. I saw it when the prisoners were controlled by the presence of the turnkey,—what must be their language and behaviour when left to themselves? I saw the pit when the prisoners were excluded from it,—what must it be when they are crowded together within it? I saw it in the middle of a cold March day,—what must it be in a sultry summer’s night?’ pp. 21—25.

A new jail is now building; but three years are likely to elapse before its completion. Some hundreds, perhaps thousands of human beings, may, in the interim, unless the benevolent interference of the magistrates and inhabitants accomplish the removal, or at least the mitigation, of the existing grievances, be there tainted with disease, or contaminated by the worse infection of vice! Mr. Buxton concludes the Appendix, by thus summing up the points of comparison between the two jails he has described.

‘In the one, all are employed; in the other, all are idle.

‘In the one, they are classed according to age and degree of guilt;

in the other, health and sickness, filth and cleanliness, childhood and age, the first stage of incipient guilt, and the last stage of inveterate depravity, are alike subjected to equal hardship, and indiscriminating association.

‘In the one, all the apartments are clean and sweet; in the other, “the chilly, damp, unwholesome atmosphere” is tainted with the most revolting smell.

‘In the one, respect and obedience marked the conduct of the prisoners; in the other, there were strong symptoms of mutiny, and utter insubordination.’

‘Silence during the hours of work, order and contented application, prevailed in the one; in the other, noise, confusion, and discontent, rendered desperate by suffering.

‘In the one the general appearance was healthy, in the other remarkably the reverse. The jailer at Bristol told me that if ten of his prisoners were released, he should expect that eight would soon return. The task-master at Ilchester, (and his report has since been confirmed by the jailer), said, that about seven out of every hundred discharged, are again committed.’

We are sure that we need not apologize to our readers for so far stepping out of the sphere of our critical duties, as to devote a portion of our pages to subjects of this nature. We know not how we can more directly promote the general object to which even purely literary exertions ought to have a relation—the melioration of society; or how we can avail ourselves more worthily of the extensive access to the public mind, which, together with all the responsibility it entails, is placed in the hands of the Conductors of this Journal, than by taking every occasion to second by our best efforts, the appeals which such publications as the present make to every friend of his species, every lover of his country, and every professor of the religion of Christ. With this view, we have given insertion to these copious extracts, feeling that they speak more powerfully than the most eloquent comment could do, calling for the redress of evils, which, to use the words of the Report, are ‘abominations in the sight of God.’

The attention of the Committee has been actively directed to individual cases of juvenile offenders. In some instances, they have been happily instrumental in preserving the lives of the culprits, by obtaining, in consequence of a careful investigation of the case, such information as have induced the Secretary for the Home Department, to recommend the mitigation of the sentence. In cases of a less flagrant nature, they have secured to many, an asylum in that excellent Institution, the Refuge for the Destitute; and they have provided others, on their discharge from prison, with temporary relief, and the means of gaining an honest livelihood.

‘The Committee are convinced, by experience, that great and per-

manent good has been effected by the measures thus pursued : they have the satisfaction of stating, that a considerable proportion of the youths to whom assistance has thus been rendered, have since conducted themselves meritoriously, and given strong reason to believe, that they have entirely abandoned their former vicious courses, and will eventually prove honest and valuable members of society. The Committee have met with obstacles and some disappointments, as might naturally be expected in a novel and difficult undertaking, when their exertions were to be employed amongst the ignorant and vicious ; but they can truly state, that the result has equalled their most sanguine hopes, and stimulated them to continue, with increased activity, their endeavours to rescue from crime and misery the numerous youthful offenders who still infest the metropolis. Convinced that their efforts, however strenuous, could never effectually repress the evil, they have maturely considered and arranged a proposition for a Reformatory for Boys ; * and, having procured a plan which has undergone the strictest examination, they have laid the whole before Lord Sidmouth. They are confident that a measure of this description is absolutely necessary, and they feel pleasure in announcing to the public, that the Noble Secretary of State is impressed with the propriety of adopting some steps to attain this end ; and they entertain, therefore, well-grounded hopes that its commencement will take place at no distant period.' pp. 20—21.

Nor have the useful exertions of the Committee been confined to this country. In a distant empire, through the medium of one of their members, they have been able to promote the reformation of prison discipline on an extended scale, with a degree of success exceeding their most distinguished expectations.

* Mr. Venning, a Member of the Committee, has laid before the Government of Russia a Memorial upon Prison Discipline, pointing out the defects which were generally prevalent, and the measures best calculated to remove them. The greatest attention was paid to this representation. Mr. Venning was furnished with a passport into all the prisons of Petersburg, and requested to make a Report on their condition. Prince Galitzin, upon every occasion, manifested sincere interest in the success of the undertaking, and afforded the most cordial assistance. The Emperor not only patronized these exertions by his authority, but set a noble example to all his subjects, by personally inspecting some of the prisons. A Report was sent in by Mr. Venning, containing a detailed account of the different places of confine-

* The Committee have been diligently engaged in considering the plans of the best constructed Prisons, both in this Kingdom and in foreign countries ; and the plan of the Reformatory which they have felt it their duty to recommend, will be found to combine in an eminent degree those most important requisites—the power of complete and constant inspection, classification, and facilities for carrying on various branches of labour. This Prison is intended for the confinement of six hundred boys. Every class has a distinct dining room, workshop, and airing ground. Each prisoner has a separate dormitory.

ment he had so visited, accompanied with suggestions of various improvements which appeared most necessary. This Report was immediately taken into consideration, and his Imperial Majesty issued orders for the prompt introduction of the reforms which the present state of the prisons rendered practicable. Under the same authority, Mr. Venning then proceeded to Moscow, where similar measures were adopted. Thus has this great work commenced in Russia, under the happiest auspices, and no reasonable doubt can be entertained of the inestimable advantages resulting from it. The new prisons to be erected in that country, will have the advantage of all our latest improvements, the Emperor being desirous of adopting whatever is really beneficial. To promote this end, the Committee are about to forward some of the best and most complete plans, which the ingenuity of experienced architects, assisted by the advice of persons practically acquainted with gaols, can furnish.' pp. 28, 29.

We must refer, for a further explanation of the objects of this Society, to the Report itself, in which the Committee invite the communications and local co-operation of all whom they may succeed in interesting. The collecting and diffusing of information, is the great means to which they look, as facilitating the accomplishment of the ends they have in view. They disclaim any intention to excite clamour by exaggerating the abuses which have been found to prevail, seeking only 'to speak the truth in plain language, yet with that energy which becomes men deeply impressed with the importance of the subject and the necessity of prompt exertion.'

His Royal Highness the Duke of Gloucester, who has given his personal attention to the subject, and himself visited some of the London gaols, has become the Patron of this Society. It is a satisfactory circumstance too, that on one of the last days of the Session of the dissolved Parliament, a motion for the production of returns of information from the several prisons throughout the country, was made by the Marquis of Lansdown, and seconded by the Secretary of State for the Home Department.

ART. XVI. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

Mr. William Temple Franklin has just completed the third and last volume in quarto, of the Memoirs of the Life and Writings of his Grandfather, Dr. Franklin. This concluding volume will contain a vast number of Original Papers, on Political, Philosophical, and Miscellaneous subjects.

Some curious Letters from Madame Bertrand, at St. Helena, addressed to a female friend in France, are preparing for publication in French and English.

Mr. Bristed, a Counsellor of New York, has just ready for publication in London, America and her Resources, or a View of the Agricultural, Commercial, Manufacturing, Financial, Political, Literary, Moral, and Religious Capacity and Character of the American People.

A distinguished Chiropodist has in the press, The Art of preserving the Feet, or Practical Observations on the prevention and Cure of Corns, Bunions, Callosities, Chilblains, &c. in one small volume.

A Translation of the Memoirs of Lucien Buonaparte, and of the equally curious Anecdotes of the Court and Family of Napoleon, are just ready for publication.

Captain Golownin the narrative of whose captivity in Japan, has excited so much interest, is preparing for publication his Recollections of Japan: they will comprize a particular account of the Religion, Language, Government, Laws and Manners of the People with Observations on the Geography, Climate, Population and productions of the country.

In a few days will be published, in octavo, The Edinburgh Review for the year 1755. This rare book is correctly reprinted, with the Names of the Writers of the more important Criticisms. It contains the first published Essays of Dr. Robertson and

Dr. Adam Smith, and the only known printed Compositions of Lord Chancellor Rosslyn.

Speedily will be published An Account of the Kingdom of Nepal. By Francis Hamilton (formerly Buchanan) M.D. Fellow of the Royal Societies of London and Edinburgh, and of the Societies of Antiquaries, and of the Linnean and Asiatic Societies. In 4to, with maps and illustrative engravings.

In the course of the present month will appear, New Tales of my Landlord, collected and arranged by Jedediah Cleishbotham, Schoolmaster and Parish Clerk of Gandercleugh. In 4 vols. 12mo.

In the press, A description of the Islands of Java, Bali, and Celebes; with an Account, Civil, Political, Commercial, and Historical, of the Principal Nations and Tribes of the Indian Archipelago. By John Crawford, Esq. late Resident at the Court of the Sultan of Java. In 3 vols. 8vo, with illustrative maps and engravings.

In the press, A Statistical and Historical Account of the United States of America, from the Period of the First Establishments to the present Day. On a New Plan. By W. D. Warden, formerly Consul General of the United States at Paris. In 3 vols. 8vo. with maps.

Speedily will appear, The Elements of Geology. By Robert Jameson, Regius Professor of Natural History, Lecturer on Mineralogy, and Keeper of the Museum in the University of Edinburgh. In 8vo. with illustrative Plates.

Also, by the same Author, A Manual of Mineralogy, in 12mo.

In the press, Reports of Cases tried in the Jury Court, from the Institution of the Court, in 1815, to the Sittings at Edinburgh ending in March 1818. By Joseph Murray, Esq. Advocate. In 8vo.

The Bishop of St. David's has in the press, the Grand Schism, or the Roman

Catholics of Great Britain and Ireland shown to be Separatists from the Church of England.

Mr. Richard Lawrence is preparing Forty Etchings from specimens in the Elgin collection; to be accompanied with critical remarks on those Grecian relics.

Sir R. C. Hoare has in the press, a supplemental quarto volume to the Rev. J. C. Eustace's Classical Tour through Italy; enlarged by a Tour round Sicily, &c.

Mr. Brande is preparing for publication, a Manual of Chymistry; in which the principal facts will be arranged in the order they are discussed in his Lectures.

The Rev. Dr. John Fleming is printing in two octavo volumes, a General View of the Structure, Functions, and Classification of Animals, with plates and illustrations.

The Rev. I. Cobbin will soon publish Scripture Parables, in verse, with explanations and reflections, drawn chiefly from Dr. Doddridge's Exposition.

Robert Huish, Esq. author of a Treatise on Bees, has in the press, Verezzi, a romance of former days. In 4 vols.

Dr. Bostock has in the press, an Account of the History and Present State of Galvanism.

Sir T. C. Morgan is printing, in an octavo volume, Sketches of the Philosophy of Life.

An improved edition of Dr. Withering's Systematic Arrangement of British Plants, will soon appear.

Dr. Carey has in the press an improved edition of his larger work on Latin Prosody and Versification.

A new edition of Seneca's Morals, in an octavo volume, with a portrait, will appear early in July.

In a few days will be published, The Recluse of the Pyrenees, a poem: inscribed to H. R. H. the Prince of Saxe Cobourg.

Materials for Thinking, by William Burden; having been for some time out of print, a new edition with many alterations and corrections, will shortly appear, ornamented with a portrait of the lamented Author.

A small volume will soon appear, entitled Nugæ Modernæ, or Morning Thoughts, and Midnight Musings, by Mr. Park, Editor of Nugæ Antiquæ, &c. &c.

In a few days will be published, The

Warning Voice; a Sacred Poem, in Two Cantos; addressed to Infidel Writers of Poetry. By the Hon. and Rev. Edward John Turnour, A.M. Formerly of St. Mary Hall, Oxford. Author of Sermons on the Union of Truth, Reason, and Revelation, in the Doctrine of the Established Church.

In the press, and speedily will be published, Monumental Pillars: or, A Collection of Remarkable Instances of the Judgment, Providence, and Grace of God; accompanied with suitable reflections. By the Rev. F. Young, of Margate, Author of Ariel, the Wreath, &c.

Mr. F. Bally, of Gray's Inn, has just printed An interesting Memoir, on the annular eclipse of the Sun, which will happen on September 7, 1820. It is not published for sale; but the author announces that he will be happy to furnish such persons as may send their cards for that purpose, with any number of copies they may require.

Mr. Harris, of Walworth, will in a few days publish the Algebraist's Assistant, written upon the plan of Wallingham's Arithmetic, and intended to follow that useful work in the course of instruction.

In the press, and speedily will be published, A Spelling, Pronouncing, and Explanatory Theological Dictionary of the New Testament. In one volume, 12mo. In which all the words of the four leading Parts of Speech, in the New Testament, are arranged under their respective heads, and the explanations given in as simple, clear, and concise a manner as possible.

The Author of the History of Dissenting Churches, having received applications from different quarters, to undertake a fifth volume of that work, to comprise the remainder of London, takes this method of announcing to the public that he is willing so to do, provided a sufficient number of subscribers shall be obtained to indemnify him from loss. Those persons, therefore, who are desirous of encouraging it are requested to transmit their names to Messrs. Button, and Sons, Paternoster-Row, where communications will be received. As soon as 500 are subscribed for, the work will be put to press, and completed within six months. It is intended that the volume shall not exceed fourteen shillings in price, and no more will be printed than are

actually subscribed for. Persons taking seven copies, will be intitled to an eighth, gratis.

In a few days will be published, a new and corrected edition of President Edwards's *Life of Brainerd*, handsomely printed in 8vo.

The Rev. Mr. Snow has in the press a Reply to a Letter written by the Rev. John Simons, purporting to be on the Subject of certain Errors of the Antinomian kind, which have lately sprung up in the West of England.

In the press, and will speedily be published a second Edition of Dr. W. Philip's *Experimental Inquiry into the Laws of the Vital Functions, and the Nature and Treatment of Internal Diseases*.

The Rev. Dr. Winter has been requested to publish the Sermon preached May 19, 1818, at the Annual Meeting of Ministers, educated at Homerton Academy, which will appear in the course of the month.

Art. XVII. LIST OF WORKS RECENTLY PUBLISHED.

ARCHITECTURE.

The Elements of Civil Architecture, according to Vitruvius and other Ancients, and the most approved practice of Modern Authors, especially Palladio. By Henry Aldrich, D.D. formerly Dean of Christ Church. Translated by the Rev. Philip Smith, LL.B. Fellow of New College. A New Edition, with 55 Engravings from the Works of Bramante, Raffaelli, J. Romano, Palladio, &c. 8vo. 18s.

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